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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIX

JACKSON, MISS., April 28, 1927

NEW SERIES  
VOLUME XXIX. No. 17

The floods now seem to be reducing the cotton acreage in a way that all argument and entreaty failed to do.

Is the Bible a record of what God says about men; or is it a record of what certain men said about God?

A colored man who regularly attends services at the First Church, Knoxville, Tenn., recently dropped in a check for \$100, one-tenth of a recently inherited sum.

Dr. John L. Johnson, president of Mississippi Woman's College, has been offered the presidency of another Baptist College, which promises to be one of the best supported in the South. But he's got a job big enough for any man we know. We don't know what he has in mind to do.

Mr. J. B. Reynolds of Kansas City has given to William Jewell, the Baptist College of Missouri, \$100,000 on their endowment fund. It is to strengthen the department of Christianity, and conditions attached to the gift require that it shall be used for only the teaching that is sound.

"The Baptist Pastor's Conference of New Orleans has voted to cordially invite the Southern Baptist Convention to meet in New Orleans in 1929. The Association of Commerce, the Baptist Bible Institute and the Southern Baptist Hospital have also joined in extending the invitation. New Orleans would gladly invite the Convention for 1928 but for the reason that the new City Auditorium will not be finished in time for the meeting next year."

Recently President Calles of Mexico showed to an American newspaper man documents sent by the State Department in Washington which were provocation of war, intended to be such. The Department in Washington now says that words were put into the original documents by somebody else. Who knows the truth? The government in Washington has dropped the matter. But it is clear that somebody is seeking to make trouble with Mexico. Is it the oil companies; or the Catholic Church; or who is it?

It is better to keep the fight against the nomination of Al Smith for the presidency where it belongs, on the fact that he is an avowed wet. Personally, and for good reasons, we believe his religious beliefs are a handicap to him, not only in running for the office but in the performance of its duties. But it will help his candidacy to oppose it on religious grounds, and there is a good reason for saying that a religious issue ought not to be injected into politics. Those who are favoring his nomination would like for the attention of the people to be directed wholly to the religious issue and away from the prohibition issue. And so they will keep to the front the church issue. Mr. Marshall, an Episcopalian and lawyer in New York, has shown from the manual studied in Catholic schools that control of the state by the church is instilled into all their children. And there is good reason for not wanting to risk a Catholic as president of the United States. But the proper question now is the liquor question.

It is said that a Junior Baptist College will be established at Muskogee, Okla.

We rejoice in the announcement of Dr. S. M. Brown of the Word and Way that he has recovered from his recent serious illness.

Evangelist J. W. Hickerson helped Pastor English in a meeting at Leitchfield, Ky. Forty-four were added to the church, forty-two of them by baptism. He and his wife are now in a meeting at Mountain Grove, Mo.

During May the pulpit of First Church, Shreveport, will be supplied by Drs. J. D. Ray, C. B. Williams, M. A. Jenkins, M. E. Dodd and J. J. Ross. The corner stone of the new Dodd College in Shreveport will be laid May 21.

Bunker Hill Church in Marion County is prospering under the leadership of Pastor Aultman, according to a letter from Nell Evans. Three joined on April 3, and two on the next meeting day. The church is grateful for the leadership of such a pastor, and devoted to him. Sunday he preached on "Am I my brother's keeper," and at night on "There is a way that seemeth right."

Dr. S. Parkes Cadman, executive officer of the Federal Council of churches says that "after hearing Undine Utley (the girl evangelist) I refused to endorse her leadership of any evangelistic campaign in this city. Dr. Johnston Myers, Baptist of Chicago, takes a similar position. We are glad there are some left who have not gone crazy over the woman preacher."

The Living Church (an Episcopal paper) declares Governor Smith's statement unsatisfactory and ambiguous when he says that he recognizes "no power in the institutions of my church to interfere with the operations of the Constitution." Attention is called to the fact that he did not say that his church has no right to interfere. By the way, what does the Living Church think of the union of church and state in England?

Baptist churches in Cana, Galilee, where Christ performed his first miracle, and in the neighboring village of Turan, will be organized within the next six months, according to Rev. S. Mosa, Baptist missionary at Nazareth, Christ's home during the major portion of his earthly life. There are several converts already in Cana and Turan, Mr. Mosa reports, while there has been a prosperous church and Sunday school at Nazareth for several years. The average attendance upon the Sunday school at Nazareth is 235.

"Pioneers of the Cross in the Southland" is the title of a 138 page booklet by Mrs. H. Boyce Taylor, Sr., of Murray, Ky. It is a group of biographies and a history of work accomplished and undertaken by Baptists in the South. Mrs. Taylor knows how to be interesting and instructive at the same time. The story of the men and women given in this book ought to be a part of the knowledge and life of every Southern Baptist. Such characters as Buckner, Holt, Miss Buhlmaier and others are woven into the story of the book. You will know something of all the folks for whom the Home Board is laboring when you have read the book. It is intended for the general reader and for class study. Price 50c.

Cash receipts in the Texas Baptist debt paying campaign are said to have been about half a million.

Three associations in northeastern Louisiana have been given a ten acre plot near Delhi to be used for an encampment.

Brethren W. Robt. Haynie writes that after May 15, brother John W. Sproles will sing and work with him in revival meetings. On the eighteenth they go to Bude and June first to Doddsville.

Mrs. N. A. Elledge, aged 78, died at Fulton last week and funeral services were conducted by her pastor C. C. Perry and Dr. T. W. Young of Corinth. She was a faithful member of the church and exemplary Christian.

Brother M. L. Shannon writes that Rev. J. F. Measells of Tunica has accepted the call to Pontotoc and will begin his work with the church there June first. We are glad to see this good church and pastor getting together and pray that their labors may be abundantly fruitful.

Pastor D. A. McCall has secured Dr. George W. Leavell for a missionary address May 15th, at Griffith Memorial in Jackson. The hour will probably be at 3 in the afternoon, and arrangement is made so that people from surrounding churches may come in to hear him. It will be an opportunity to hear one of our most useful missionaries and forceful speakers.

A certain Circuit Judge in the southern part of the State doesn't seem to be in sympathy with prohibition enforcement, as he criticizes the federal agents who are doing business in his district. Such little fellows are the left overs from a whiskey soaked age and section which find it hard to accommodate themselves to the regime of prohibition.

Brother E. H. Garrott, pastor at Brantley, La., formerly in Mississippi, baptized eighteen and received four others by letter in a meeting in which he was assisted for nine days by brother H. D. Wilson of Shubuta, and singer J. O. Beall of Alabama. He says brother Wilson staid by the Book and preached wonderful sermons. The Church had made good preparation for the meeting by prayer and personal work. Other additions are expected.

Hugh Dobson, an active Canadian temperance worker, states that sixty-one per cent of the liquor sold in Manitoba is by bootleggers. He declares that all liquor is poison, and that while forty died in New York City last year because of bad liquor, fifty times as many as that died in Canada from the same cause. He says that the government has become a partner with the saloons, helping them to advertise their nefarious traffic, striking a death blow at the homes, and that present conditions cannot long continue. While the present system claimed that it would help temperance, it is really "increasing debauchery among Canadian people. It is a government liquor sales system. The breweries are receiving 800 per cent on their investment, we know through government records."—Watchman Examiner.

## HOSPITAL DAY AND ENDOWMENT

May 12th is National Hospital Day. Last year the tuberculosis sanatorium at El Paso, Texas, received numerous small contributions for its endowment funds. The income from this fund will be used to aid in the care of needy cases of tuberculosis. I wonder if this year on National Hospital Day a number of friends, individually and as W. M. F.'s., B. Y. P. U.'s., Sunday School Classes and other organizations will not do as some did last year and send us cash offerings for this fund.

The fund made up of many small gifts is now nearly \$1,000.00. Nobody ever gave the Sanatorium a thousand dollars at one time and yet we did more than \$21,000.00 worth of charity work last year. This was mostly in the form of reductions from rates. Some orphan girls and an infant half orphan were served free but we cannot take even all the orphans free for lack of funds.

We have received many linen gifts but we so much need endowment funds. Who from Mississippi will remember us on National Hospital Day, May 2nd?

H. F. VERMILLION, Supt.,  
El Paso, Texas.

A STATEMENT FROM THE EXECUTIVE COMMITTEE, EDUCATION BOARD,  
S. B. C.

In view of the recommendation included in the report of the Business Efficiency Committee touching the discontinuance of the Education Board the Executive Committee of the Board desires to suggest in fraternal spirit a consideration of the following matters.

**FIRST**—Several members of the Committee have voluntarily written the Education Board disclaiming responsibility for the final report and opposing, among other features, its recommendation as touching the Education Board.

**SECOND**—In undertaking to set forth the mind of the Education Board as to its own report to the Convention in 1925 a revised statement of the work the Board felt it should undertake. Hence the reference to the 1923 report is not the mind of the Board as to its sphere of operation. The Convention specifically approved the outline of the Board's work as thus presented as shown in the report of the Committee on the report of the Education Board in 1925, Convention Annual, page 44.

**THIRD**—Assuming to indicate the mind of the Convention towards the Education Board the Committee quotes from the Convention Annual 1924. This quotation is from a report of the Committee on Correlation of the Convention Activities. All that need be said about this report is: (1) In presenting the report the chairman stated that it had not been approved by the Committee. (2) It was not discussed by the Convention. (3) It was not voted on by the Convention. (4) The whole subject of "Correlation" was referred to a new Committee to report in 1925. This Committee, after full deliberation, submitted its report in 1925, and the report was fully discussed, and was adopted by the Convention, and is found in the Annual, 1925, pages 122 and 123. After outlining nine departments of service in which the Education Board should function, all of which it is now doing with additional duties, the Convention said of the Education Board:

"WE RECOGNIZE THAT THE WORK OF THIS BOARD AS OUTLINED ABOVE IS OF THE GREATEST IMPORTANCE AND SHOULD BE GIVEN THE HEARTIEST SUPPORT OF THE SOUTHERN BAPTIST CONVENTION AND THE FULLEST COOPERATION BY ALL OF OUR BOARDS AND INSTITUTIONS. IN GENERAL, WE BELIEVE THAT THE EDUCATION BOARD HAS ALREADY MADE A VALUABLE CONTRIBUTION TO OUR DENOMINATIONAL INTERESTS IN THE

SOUTH AND THAT, UNDER THE PLANS HEREWITH OUTLINED, THEY WILL RENDER A WIDE AND NECESSARY CONSTRUCTIVE EDUCATIONAL WORK AMONG SOUTHERN BAPTISTS.

The committee submitting in regular form the above report consisted of: W. D. Nowlin, Chairman, W. M. Seay, Secretary, Charles A. Stakeley, T. D. Brown, Hugh Stevenson, J. T. Christian, J. A. Taylor, C. M. Rock, C. L. Greaves, W. O. Anderson, W. F. Powell and C. V. Edwards.

**FOURTH**—We respectfully submit that when the Convention has so clearly and positively endorsed the work of the Education Board so recently as 1925, both as to the work as now outlined and as to its value to an educational program, it is neither necessary to continually agitate the question before the Convention, nor is it befitting that a Committee should go back to a reference in the 1924 Annual for setting forth the mind of the Convention, which reference did not represent the Convention in any sense, and ignore a positive and forceful commendation and approval of the Education Board by the Convention in 1925.

**FIFTH**—It is our judgment that the Convention will hinder the doing of the work before us by continually agitating questions of organization to which the Convention had very recently given its emphatic endorsement. Such procedure will not promote either business efficiency, or the cooperative spirit in our great tasks.

**SIXTH**—The work of promotion and Standardization which our Board has seriously undertaken for the past four years has just now come to the point that tangible results may be achieved. A south-wide Education Board is essential to the effective promotion of this task if we are to cooperate with other groups of Christians interested in denominational schools and secure impartial treatment from outside standardizing agencies and tax supported schools.

**SEVENTH**—No material relief of consequence, in the cost of carrying on the work of the Convention, would be derived from discontinuing only the Education Board, the continued operation of which will cost far less than any other Board and less even than the Inter-Board Commission.

**EIGHTH**—With all due respect to the six good brethren who were present representing the Efficiency Committee when the report in its final form was adopted and with full appreciation of their worthy motives, we are sure they will be the first to agree that they have not had occasion to study steadily and seriously our educational program and needs. Therefore, we would set in contrast with their recommendation that the Education Board be discontinued the unanimous recommendation of the Southern Baptist Education Association adopted at its recent meeting in January, 1927, when fifty or more of our outstanding educators, both men and women were present, which was as follows:

"Resolved, That this body of educators of Southern Baptist re-affirm their conviction of the importance and service of the Education Board of the Southern Baptist Convention and of the great need of continuing and strengthening this Board in its efforts to build up our schools and the general educational interest of our people throughout the Convention."

(Signed) Dr. Wm. H. Smith, Pres., Dr. J. E. Dillard, Rec. Sec., Mr. Ed. S. Moore, Mr. Will Manly, Dr. J. C. Stivender, Mrs. C. J. Sharpe, Mr. J. A. Coker, Pres. John C. Dawson, Dr. David M. Gardner, Miss Lula Bradford, Mr. W. I. Pittman, Dr. L. O. Dawson.

On a recent Sunday Griffith Memorial Church in Jackson unanimously resolved to put on a building program to take care of the growing work and needs in the church. The membership is now 450 and Pastor McCall preaches to a packed house. A building has become a necessity.

## THE CHURCH AT SMYRNA—THE CHURCH OF MARTYRS

(Sermon preached at Shaw, Miss.)  
A. D. Muse

There are three things in the letter to the church at Smyrna in the second chapter of Revelation, verses eight to eleven—

1. The condition—
2. The Lord's introduction of himself—
3. The promise.

The word Smyrna means myrrh. It is used with the embalming fluid of the dead. It was crushed in order to give out its fragrance. Prophetically the church here represents the period of persecution under pagan Rome. There are two periods of persecution and martyrdom. One was by Rome against Christians from without all forms of Christianity. The other is the darkest period the world ever saw, the persecution of Christians from so-called "Christian Rome" against those who were faithful to the truth of God. In conversation with a Roman Catholic recently; he was talking about Constantine and his life and work, and speaking as if he knew I was agreeing with all he said. I said "The greatest enemy the church of Jesus Christ ever had in all time, the man who dealt a death blow to vital Christianity, the man who strangled the life out of the church, the man who plunged the world into the darkest day this old world ever saw was Constantine." The man seemed utterly astounded. He was horrified. He said "Why man it was the only thing that ended martyrdom." I said "It was the only thing which ended Martyrdom from without but it laid the conditions which gave rise to the bitterest martyrdom this world ever saw and the Saints of God ever suffered." I said "The martyrdom which the Roman Catholic church has enforced upon the countless millions of helpless women, children, and even men is the blackest stain any religious organization or any nation has ever had upon its skirts." It makes my blood beat faster with a holy heat of intolerance today when I see Baptist preachers, such as Fosdick flirting with Rome. We have had too much cry for tolerance. Intolerance is right and righteous. No one was more intolerant than was Jesus. No one was more intolerant than Paul. No book has a deeper tone of holy and righteous intolerance than the Bible.

I said further to this man—"Had it ended all persecution and martyrdom it still would have been a curse to us. While the blood of the martyrs is upon the hands of Rome and will always be, both Pagan and Pagan-Christian Rome, yet the martyrs' blood has been the seed of Christianity. Christianity proves its divine character in that it is the only religion in the world that has never been extinguished neither by martyrs' flame nor sword. When Hugh Latimer was tied to the stake to burn, he looked over to another man tied to the stake to burn and said "When they light these flames they will turn loose a light that will free all protestantism from Rome." Not only has the Christian cause not been extinguished but it has always been enriched by the martyrs' blood. The recent occurrence in Canada when the modernistic Baptist school, McMasters University, resorted to the state, trying to get the state to pass legislation that will deliver them from the fundamentalist interferences with the inroads of Modernism and the continued hold of modernism on the school they started the spark that means her death and the rise and success of fundamentalism in the Dominion of Canada as nothing else could possibly produce. That is as true as history. Rome is paying for her heartless, terrifying persecution in Mexico today. The half of the story is not told yet. History repeats itself. What has been will be. There is no new thing under the sun. A lady met me at the Post office yesterday and said "Brother Muse I want us to pray much for China." She is not a Baptist. She told me of several of her childhood friends

Thursday, April 28, 1927

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and college mates who are missionaries over there. They are going through the flames. The myrrh is being crushed to bring out the fragrance. And here it is. I said "The Lord is going to get a great good out of this. He has been needing this opportunity. We have been paying out money and stopping at that. There are thousands of people like you. It has been on my heart to pray for China and our missionaries over there as nothing else I pray for of late. That is what is needed. The Lord is crushing the fragrance from the myrrh." And I feel in my very soul that it is not stopping there. I feel that our denominations are going to all wake up to the fact that it is not education that China needs but evangelization. One of our own Foreign Missionaries told me recently that we have educated our worst enemies over there. It is his conviction that we need evangelists and not educators. And he has been in China a long time too. The Lord is crushing the fragrance from the myrrh. If the money put in schools and colleges and universities had been put in evangelists over there, then just enough schools to train our Christian workers, there would be another story to tell today as sure as God is on His throne. God has never told us to educate the heathen but to evangelize. But the Lord is crushing the fragrance from the myrrh in another way. He is showing to us that our task is scarcely begun in China. The heartpangs of suffering missionaries are going to wake up the rich American churches. They are going to call forth not only millions more prayer but millions more men and money. The Lord is crushing the fragrance from the Myrrh again. The denominations have all been spending far more money at home on the things which are far removed from and only remotely related to Evangelizing the world, if related to it at all. I feel in my heart, and I pray daily that this time may call forth the finest sense of our great men and leaders and bring them back to the primary task, evangelizing the world and not standardizing schools, colleges and seminaries. And Mexico! How many of you read that blood curdling story from there in the Baptist Standard a few weeks ago of the dastardly, cowardly deeds inflicted by the Catholics of one small town upon the Baptist people and preachers there? It read like a story from the darkest day of the dark ages. How they burned buildings to run the Baptist out and hunted them like beasts of the forest. Oh! I feel that God is bringing it close to our hearts that we may crush the fragrance from the myrrh. The flag of King Immanuel has always stood highest and waved freest and proudest in the dark hours of death and despair.

Then it is the Symrna in our own hearts that makes us sweetest and richest and brings out the best. I said to a man the other day who is my Senior in years and in service; when he was making some comparison between my work as a speaker and preacher and his own; which I felt he should not have made, for he manifested an embarrassing sense of inferiority. I said to him, "My brother I don't want to hear you speak that way any more. You don't need to. I said you are many years older than I. You have been preaching a long time. You have had experiences that I hope I will never have." I said, "It is true you have lost much of the fiery fervor and wiry edge of youth. But you have gained something much more valuable. You have gained that which I can gain only by the same course and experiences that you have; namely the wear of the years and the crushing experiences that bring out the fragrance and sweetness and mellowness of the soul that speaks forth in the voice and tone." He thanked me. God passes us through the Symrna period to bring the fragrance from the myrrh. The greatest sermon I have ever preached in this town is the sermon I preached on Thanksgiving last fall when I had just taken the long trip the day before from Memphis where I left my wife in

the hospital after an operation that we did not yet know what it would mean. It was not yet certain that it was not cancer. I saw her father die with cancer. I saw nothing but two motherless children on my hand. I was reared without a mother. I saw nothing but a broken home. I saw nothing but torn hopes and a blighted future for those children. I drove home alone. I got home about two hours after dark. Back to the lonely home with only mother and the babies there—wife's mother who is all to me a mother can be. I ate supper. After the family had retired I got down my Bible and got on my knees. That is all I did too. I read—let God talk to me and I talked to him. I retired past two that morning. I went to that Methodist church that morning with a holy urge in my soul that I have never had before nor since. God was there. He had broken down the barriers. He had gotten in. He had broken my heart and brought out the fragrance of the myrrh. You know the rest.

To each one of these churches the Lord introduces himself to them in terms which set forth Characteristics of himself which are equal to the remedial needs of the church which he is addressing. So with this church of Martyrs and death, he introduces himself as "The first and the last which was dead and alive." There is the Christian's source of comfort, strength, hope and power! There is the thing which makes the promises of God abiding and certain. There is the thing which gives vim, vigor and vitality to the Christian life, character and conduct. Oh that period when the church was persecuted, hunted and driven from land to sea and sea to land; from continent to Island and from Island to continent; from desert to mountain and mountain to forest; from hiding to court and court to martyrs block; when it is estimated that fifty millions were put to death, always with a song on their lips, a halo of glory upon their faces; and why? Because they were mystically joined by faith, not to a dead leader but a risen and living and glorified Lord. He was dead. He is alive. What makes the difference? What is the present world mission outlook? What will be the outcome? Is it hopeless? Ah! You have forgotten your risen Lord. I am no more uneasy about the outcome of China and Mexico than I am uneasy about where I am going to spend eternity. I know where I am going to spend eternity. With my Risen Lord! And the outcome of world missions is just as sure. He who has gone to prepare a place in glory is visiting the Gentiles to take out of them a people for his name. True we have misinterpreted his purpose for us in this age and have made the mistake of trying to save the world by education and legislation and organization and confederation—I fear we have but our misinterpretation does not change his divine purpose and plan. He can correct. He is correcting. His work will continue until the end of the age. From victory unto victory we shall go, until the last one is taken out and then there will be a burst from the skies, and our Risen Lord shall descend to the air and all the ransomed church of God shall sweep up to meet him. The Gospel of Mark has a wonderfully sweet and strengthening close—"So then, after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them." In my preparation of our Mid-week Bible studies last winter when I was preparing the lecture on Mark; when I came to the close of this passage the first time, it was late at night. It was past midnight. I was tired. The Holy Spirit burst the light of this passage—"The Lord worked with them" upon my soul. I burst into tears as for once in my life I saw the unseen companion of every Christian, every hard working and often discouraged preacher, every sacrificing and toiling missionary on the far flung battle lines, and there swept over my soul the deep sense of certain victory.

I was preaching in a certain church. There were unspeakable conditions in that church. Pastor after pastor had come and gone. The Godless element of the church had strangled it to death. It all got on my heart. I began to pray. The more I prayed the heavier it got. I sat up all night in my room. I read many passages. I don't know why I was reading this. But I know the next morning at sunrise I was prayerfully reading this—understand I had been there all night long in my chair with an open Bible in prayer. This settlement of our Lord to this church of martyrs burst on my soul. Victory swept over me with a calm as sweet as heaven itself. I knew what I was going to do. I knew what the outcome was going to be. God did not deceive me either. That church had an upheaval. Seventeen of the ungodly gang were converted before the meeting was over. One more was left and he died pretty shortly afterward. That is my hope of victory—a risen Lord. In the dark and lonely hours, friends; lean upon your risen Lord. When you stand at the open tomb of your babe lean upon your risen Lord.

Finally the promise: "He that overcometh shall not be hurt of the second death." That is not hard to find. In Rev. 20:10-15 we have the second death clearly taught. It is both soul and risen body cast into the lake of fire. Here the soul of a lost sinner goes up on death. Also here the risen body of the lost soul restored goes up on the consignment of the Lord Jesus at the last Judgment, the judgment of, the great white throne. At the judgment seat the body and soul meet, the body coming up from the grave and the soul from hell. The deeds of the body are reviewed. The case is tried. The decision is rendered. The verdict is guilty as charged." Then the man consigned to eternal torments, where the fire is not quenched, where the worm dieth not, where the smoke of the damned ascend forever and forever, in outer darkness, there to live forever with the liars, murderers, thieves, whoremongers, harlots, dogs and devils. Oh My blessed Lord what a gang that is to spend eternity with. That is the second death. The associates are enough to make every soul want to flee them.

Death is on every hand. Multiplied thousands are dying every day. And through the ages millions have died for the faith. But what matters. We are tied on to a risen Lord. He is ascended on high. He is coming again. Those who are asleep in Jesus shall he bring with him. Their souls are with him now. At the sound of the trump they shall rise, we which are alive shall be caught up, we shall meet the Lord in the air. He will bring the departed souls with him. Our bodies shall come from the tombs and the earth. They shall be changed. They shall all put off mortality and put on immortality. They shall all put off the corruptible and put on the incorruptible. They shall all be changed in a moment. They shall all be fashioned as the glorified body of our risen Lord. Earth and heaven shall pass away. Things material shall perish. Gold and silver shall all burn up. Darkness and despair, death and sorrow shall pass away. He shall wipe our weeping eyes. There shall be no more sorrow nor tears. There shall be no more death. There shall be no more sin. There shall be no more pain. What a prospect! What a promise! What a hope! No wonder Paul calls it "That blessed hope." When old Jerome of Prague was burning at the stake he sang this song that every martyred saint can well sing and every troubled soul can sing. It was written in the sixth century by Venatus Fortunatus. It was translated by John Ellerton in 1862. Let every heart sing and rejoice in it—

"WELCOME happy morn" age to age shall say:  
Hell today is vanquished, heaven is won today.  
Lo! The dead is living, God forever more!  
Him, their true creator, all his work adore.

(Continued on page 6)

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 P. I. LIPSEY, EDITOR

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**REVIEW PROMPTLY:** Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 200 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

**SAVING RELIGION BY DESTROYING THE BIBLE**

Fortunately most readers of The Baptist Record are not brought into contact with the efforts on the part of many religionists to discredit the authority of the Bible. The younger people are often brought into such contact, often in a most subtle way in the books they study in school. And many who read the average magazine article which deals with religion are conscious of a disparagement of the Bible as authority in our lives and over our conduct.

But it is a distressing fact that many religious papers, and among them an occasional Baptist paper, are seeking to discredit the binding authority of what to us is the infallible word of God. And this is done under the guise, or as they would say with the purpose, of preserving the faith of the younger generation. It is evident that these people have lost faith in the Bible as the inerrant word of God, and are still desirous of holding on to the fragments of a religion which has been preserved to the world in the Bible. Believing that faith in the Bible such as we have had hitherto is going; they are trying to show that you may give up the Bible and yet keep your religion. More than that, they think to keep their religion, or help others to do it, by throwing away the Bible. To put it plainly they throw away the Bible to preserve their religion.

We had just as well expect and prepare to meet this fallacy, for it is on us. One of our excellent Southern Baptist papers recently published an article from one of our younger missionaries in China, arguing that the Bible is not infallible. This same young man's articles are more often found in The Baptist of Chicago whose inclusive policy makes his writing welcome. And speaking of the Baptist reminds us that its editor has had recently a series of articles which we can interpret in no other way than as a deliberate purpose to undermine the authority of the Bible as the inerrant word of God.

More than a year ago we found in The Baptist this sentence, which pleased us so much that we cut it out and pasted it on our desk where we could see it every day. It was this: "Who ever heard of a real Baptist who denied the inspiration and authority of the sacred scriptures?" But more recent utterances from the same source convince us that the editor has either changed his mind or that he uses words in a sense which are wholly different from what the average reader understands them to mean.

From time to time there are issued by The American Institute of Sacred Literature, a department of the University of Chicago, pamphlets which are translations and interpretations of scripture portions. They absolutely eradicate the divine element from the Bible. Why they speak of Sacred Literature we cannot understand, for they do not hesitate to handle it as

if there were nothing sacred about it.

Some speak of the conception of the infallibility of the Bible as a Protestant doctrine lately devised to match the Catholic doctrine of the infallibility of the pope. It is impossible to think of people who say this other than as either grossly ignorant or willfully mendacious.

But look at this effort to preserve religion by destroying the Bible. It is like taking the heart out of a man to save his life. It is like saving a ship in mid-ocean by wrecking all its engines. It is like preparing to send a telephone message by cutting all the wires. It is like curing a sick man by cutting his throat.

There are many efforts made nowadays to explain the sad plight of the churches and the world; to show why we have so much worldliness in the churches and so little power in the pulpit; why we have such debts on our boards and so little compassion for the lost. There is no more probable explanation than the lack of genuine faith, the fact that people have ceased to believe in the message of the Book as the very voice and command of God. You will certainly not keep your religion when you throw away the Book.

**OUR PEOPLE IN DISTRESS**

More people are in physical and mental distress in Mississippi today than at any time in its history, except during the war between the states. Perhaps more are suffering physical discomforts now than even during the civil war. Nearly one-tenth of our population are either driven from their homes, or the homes are made uncomfortable in the extreme. No such disaster has ever befallen us. The loss of property is beyond present ability to estimate, but will go certainly into many millions. The Mississippi River has broken its man-made barriers and is sweeping everything before it for a hundred miles in length and nearly fifty miles in width.

We have had levees to break before, but the water was never so high; there was never so much of it still to come from its tributaries; and there was never so much property nor so many people in the territory now under the sway of the great river. Men have been putting up a great fight against it. Engineers and laborers have fought their best, but all in vain. The waters could not be held in the bounds made for them. Breaks had occurred above us in Arkansas and Missouri, which seemed to have no beneficial effect here, but carried death and destruction in those States. And now the breach has been made in the levee above Greenville and women and children are fleeing to safety while men are trying to save what they can from the wreck.

All hearts are deeply moved by the suffering and loss of our fellow citizens, our brethren and our sisters. The National Guard has been doing what they could. The Federal Government is sending supplies of tents, food and medicine. The Red Cross is the one great agency through which all of us can have a part in relief of the distressed. Surely at this time the generosity of our people will be commensurate with the suffering and need which we are called upon to relieve. Get in touch with the Red Cross organization in your county and have a part in helping in this time of need.

Negroes are now said to hold the balance of power, politically in Chicago. They voted solidly for Thompson for Mayor.

Pastor W. A. McComb says, "Things are going well with us at Gulfport; fellowship fine, baptizing occasionally, congregations encouragingly large, response gratifying."

There is said to be one protestant preacher for every 141 members of protestant churches. That would not indicate that there is a shortage of preachers. Among the Catholics in America there is said to be one priest for 965 communicants.

Dr. Wm. Lunsford, secretary of the Board of Ministerial Relief, is seriously ill and the latest reports are not encouraging.

Pastor C. E. Bass writes: "Dr. W. E. Farr, of Grenada, will be with us at Scooba in a meeting of days from May 8th to 20th, and requests the prayers of all who may in any way be interested in us or the Lord's cause here."

Home Board Evangelist was with Pastor E. F. Curle in a meeting of great power in Highland Heights, Memphis. Men and women were under great conviction. There were 62 added to the church. He is due in Greenville, Miss., May 15. Then at Houston and Sardis.

Judge O. B. Taylor of Jackson is the Treasurer of the Relief Fund for the flood sufferers in Mississippi, having been appointed by Governor Murphree. Send your contributions to him in care of Merchants Bank and Trust Co., Jackson, Miss.

Brother W. R. Cooper of Blue Mountain has been aiding Brother D. W. Smith in a good meeting in North Fort Worth, and says he is greatly loved by the people there. Brother Smith begins his work as one of our State Evangelists on July 1.

Pastor J. A. Taylor keeps busy and happy at Brookhaven. Happy because 1,262 were in Sunday School and over \$500 was given as a special offering to the denominational program. As a sample of his industry he married three couples in one day, preached twice, received four members, made nine pastoral calls, etc. He preached commencement sermon for Bogue Chitto school on Friday.

Pastor E. T. Mobberly of Purvis writes:

Brethren Kyser and Canzoneri have just closed a two weeks meeting with our church, in which thirty nine persons were added to the church, twenty-six by baptism. One of the pleasant features of the meeting was to have Joe Canzoneri with us. He was converted here, united with this church, licensed to preach, and partly educated here for his Christian work. The relation of his Christian experience on Saturday night was especially enjoyable, and was heard by a great crowd of sympathetic friends.

When you bought your new Ford car, you were as proud as Punch, and there was a newly discovered thrill in the swish and swing of it as you started off down the pike. But there was a warning sign on the windshield, which said something about not running this car over 20 miles an hour for the first 500 miles. Are you smiling now in a superior way and saying, "But mine is not a Ford". All right, but it had a similar warning on it, and you probably were careful to observe it. Now it just occurs to us that maybe, yes maybe, we have a similar situation in our denominational finances. We have come to a new method of doing things, and many of us believe that it is the best method, the common sense way and in harmony with the spirit of the New Testament. And we are generally pleased with it and it is practical and provides for all departments of our work, and is fair to all departments and to everybody. But, and here is where the rub comes, it is not now reaching our objectives. It is not providing adequately for all of our work, nor for any one department of it. What shall we do? Remember that Ford car of yours (or is it a Cadillac?) You can't make it go fifty miles an hour at first. It would get mighty hot. Give it time. Be patient for a little. It is coming; and it will speed up in proper time. Keep on working the budget in your church. Encourage the people to adopt it. Let's keep our denominational work on the budget plan. Don't burn up the car by forcing its speed.

Thursday, April 28, 1927

## THE BAPTIST RECORD

The church at Columbia is anticipating the coming of Pastor J. M. Metts on the first Sunday in May. They have kept the work going for two months with supplies, but they will do better when the pastor comes. The editor preached for them Sunday and found them hopeful of good progress under the new leadership.

R. Elton Johnson writes, "The Association of Sunday School and B. Y. P. U. Workers of the South will meet in Louisville, May 2nd and 3rd, immediately preceding the Southern Baptist Convention. The sessions will open at 7:30 P. M. Monday, May 2nd. Educational directors in local local churches and Baptist teachers of Religious Education in colleges are included."

Dr. B. P. Robertson, pastor First Baptist Church, Hyattsville, Md., will spend August in England supplying churches. He would like to have one or two brethren accompany him on this vacation trip. The expense will not be great. If any one would like to go, let him notify Dr. Robertson at once. He has already been engaged to supply the Purley Baptist Church and also the Richmond Baptist Church in Liverpool.

Brother I. F. Metts has been called to Vaiden, West and Goodman Churches, the field recently vacated by Brother Welch and they are expecting him early on the field. He is a son of Brother Metts at Oxford and brother of J. M. Metts of Columbia. He comes of preaching stock, and has been pastor at Hickman, Ky., while a student at Hall-Moody College at Martin, Tenn.

More than six thousand people attended the services of Temple Baptist Church on Pershing Square in Los Angeles, Sunday, April 17th. The pastor, Dr. M. E. Dodd, baptized 50 happy converts. One hundred and eighty new members have been received since the beginning of Dr. Dodd's new pastorate eight weeks ago. The special missionary collection was large and the basket loose change was \$654.00.

Messengers to the Southern Baptist Convention reaching Louisville early may attend the graduating exercises of the Seminary in the Convention hall Tuesday night. Among those expecting degrees are seven from Mississippi. Those receiving the Th.M. degree are I. D. Eavanson, J. H. Gunn, B. B. Hilbun, W. C. Tyler and R. W. Langham. Those receiving the Th.B. are J. A. Bass and A. M. Tate. These all were graduated from Mississippi College and we hope our churches will claim them for their own.

The editor was privileged to teach a large class in Griffith Memorial Church for five evenings last week. At the request of Pastor D. A. McCall we spoke on Paul's First Letter to the Corinthians. They were so attentive and responsive that it was a joy to be with them. Brother W. G. Mize helped by singing and brought along his whole family and a good section of the force from the Book Store and Record office.

Pastor E. K. Cox of Gloster writes, "We closed last night one of the best meetings in the history of the Galilee Baptist Church. The little town of Gloster was captivated by the eloquent preaching, Christly spirit, and charming personality of Dr. Harry Leland Martin of Lexington, who conducted the meeting. The church was greatly revived, and there were forty-three additions to the church, twenty-eight of them by baptism. The meeting was a real time of refreshing from the presence of the Lord; the people attended in large numbers; the singing, which was done by our own people, was superb; a band of seven of our own young people furnished splendid music, and contributed greatly to the results. The coming of Dr. Martin was a blessing to the entire town; in more than a quarter of a century in the pastorate, we have known no more congenial

yokefellow, or satisfactory helper, in work of this kind."

We regret to chronicle and many will regret to learn of the resignation of Rev. J. S. Deaton as Stewardship and Budget Director of our State Convention Board. He goes to Georgia to become Business Manager of Shorter College at Rome. He has been with us in his present work for two years, and has projected and followed a plan of education in church finances sane and scriptural. There is nothing spectacular about the work. It would be unsound if there were; but instruction has been carried on systematically, and the co-operation of our people has been growing steadily. More educational work has been done in this line than ever before, and it is in condition to be continued. Shorter College is one of the best known Baptist Colleges for girls in the South, and they are evidently planning to press this work even more vigorously. Brother Deaton's salary will be a considerable advance on what he now receives, and his opportunities for service will be very great. All Mississippians will give him up with regret and wish for him the favor of God and the people in his new work.

## WILLIS P. PRICE

This is to announce to the Brotherhood the passing of Rev. W. P. Price, last Friday at 4:00 P. M., after two months of illness.

A more extended notice will be given later by a committee from the Magnolia Church.

He was a great Gospel Preacher, a Good Shepherd to the flock, and a Noble Character. He erected churches, baptized and loved people. He was honored and loved by his Brethren. Magnolia was his first and last pastorate. He leaves a faithful wife, and three devoted children, two daughters and one son. The funeral was largely attended, and the Sympathy was great. Amidst flowers and tears, we placed his body to rest in the Magnolia Cemetery to await the call of God.

The writer will continue to supply until the Church can locate some man on the field. The Church has a nice home for the pastor. The Church has in her membership some of the choice spirits of the earth. The Board of Deacons is composed of twelve as fine men as any pastor would want to labor with. The Church is out of debt, and every phase of the work is well organized. They have been used to the best, and they will need the man whom the Lord shall send. The town of Magnolia is one of the cleanest and prettiest places in Mississippi.

—J. H. Lane.

## SHANGHAI IN WAR TIME

F. J. White, President of Shanghai College

I want to write something about the present situation in its relation to possible future developments, giving a consecutive view of recent events in Shanghai.

Shanghai has been one of the grand objectives of the Nationalist Movement: it is the New York of China and any party that controls it permanently will probably control the whole of China, because it is centrally located on the coast and furnishes forty per cent of the customs income for the whole nation.

Shanghai has been built up largely under foreign auspices and contains more blocks of substantial structures than probably all the other cities of China and Japan combined. A great part of this is owned by subjects of Great Britain, so Great Britain is very jealous of any menace to the safety of the lives and property of her nationals, and she has brought in some fifteen thousand British and Indian troops. The French, Japanese and Americans have each from one to two thousand marines and sailors, and other powers smaller numbers, and there is a total of some forty war vessels of various sizes in Shanghai harbor. This in addition to some 1,500 trained volunteers and two or three thousand European, Indian and Chinese police, well trained and armed

with rifles; so the international settlement is fairly well garrisoned with an army of considerably over 20,000 troops.

On Sunday, March 21st, we learned that the defensive of the Northern soldiers who held Shanghai, was badly broken and that it was only a matter of hours when the Southern troops would be in possession of all the suburbs; or purely Chinese controlled parts of Shanghai. These suburbs with the old city comprise about half of Shanghai's two million population.

On Monday morning the Southerners reached Shanghai and rapidly drove the Northern troops to the East. At the same time laborers and thugs captured all of the eight suburban police stations with arms and ammunition and a large number of plain clothes Southerners already in the city and armed with pistols; all together began shooting Northern soldiers and frequently shooting at civilians, either Chinese or foreigners. Many Northern soldiers were driven against the barricades held by the settlement defenders and when not willing to surrender their guns were sometimes shot by the foreign troops in self-defence. Those who gave up their guns were allowed to come into the settlement. One Indian soldier was killed and several Indian and British soldiers were wounded. We heard cannon, machine gun and rifle firing all day and night Monday.

All the laborers in the settlement went on strike and street cars and motor busses are stopped and the Post Office has suspended business. Stores and shops are closed.

The college is three-quarters of a mile outside the eastern end of the settlement on the river. An Indian guard is at the settlement boundary gate with a sand bag fort. British, Japanese and American troops are a little further on. Several American war vessels are across the river at the Standard Oil dock about a mile away. We have arranged with the warships and the marine forces to signal to them in case of need.

Tuesday night about 10:30 we were awakened by an explosion which we afterwards learned was ammunition at the railway station. Soon after we heard a shot, dogs barking furiously and the screaming of women, perhaps a half mile away. Under ordinary circumstances we would have known it was robbers but we feared it might be Northern soldiers looting so many of us got up and went to the big gate where we had a precautionary watch. The Chinese villagers, especially women, came streaming into the campus, probably over a hundred in number. All the students were awake and many were badly frightened. Four of us found our shotguns. This allayed the fears of the students and teachers. A stronger watch was set and everybody else went back to bed and went to sleep.

Wednesday morning the students raised the new national flag over our college buildings. The flag is plain red with a corner field of blue containing the sun of the Kuomingtang party. Soon after it began to rain. Rain in China is just about the best preventative for mobs, riots, robberies, or even war itself, so we feel safer than if the bright days and moonlight nights had continued.

Since everybody in Shanghai is having a holiday, our students must have one too to celebrate the coming of the Southern troops or be branded as unpatriotic, so we have declared a four days' holiday. This is only the beginning of our troubles. Last year at Canton the schools were not able to do more than a hundred days of real work, as the unions were constantly calling out the students for strikes, holiday demonstrations and parades. Finally the students went only by classes in turns, thus being able to get in a little more study. We will be lucky if we are able to hold together at all until June. The agitators are already shouting "Close the Christians Schools", and will no doubt cause us a good deal of trouble if they do not succeed in putting us out of business.

(Continued next week)

*(Continued from page 3)*

"Maker and redeemer, life and health of all,  
Thou from heaven beholding human nature's fall,  
Of the Father's Godhead, true and only Son,  
Manhood to deliver manhood didst put on:

"Thou, of life the author, death didst undergo,  
Tread the path of darkness, saving strength to show;  
Come then true and faithful, now fulfill thy word;  
Tis thine own third morning; rise O buried Lord!

"Loose the soul's prison, bound with Satan's chain;  
As that now is fallen, raise to life again;  
Show thy face in brightness and bid the nations see;  
Bring again our daylight; day returns with thee!"

#### NOT PAYING THE PASTOR

1. It is withholding from God the tithes and offerings. The churches that bring these to the House of God have no difficulty keeping all salaried officials paid. There is a debilitating effect blighting and blinding in being self centered and keeping back from God that amount due him. This bad effect takes place whether the people are conscious of it or not. Two men are sick with a malady. One knows he is sick but doesn't get the required medicine. The other does not know of the seriousness of his illness therefore gets no medicine. Both suffer the bad consequences of the disease. To withhold from God that which belongs to him leaves a bad result with those who know and those who don't know.

The church that will not pay its pastor discounts itself in the consciousness of the constituency of said church. If you wrong a person he may forgive you but you will hardly forgive yourself. The church knows as well as the pastor what he is expected to receive in the way of finances. This seems usually true, whether a stipulated amount is agreed upon or not and it is morally wrong for it not to be paid. Even those out of the church have very little confidence in the good intentions of professors of religion when such professors ride in big cars, dress in gay apparel but neglect to pay that humble man of God who does not have these things. It is morally wrong to lead a man to believe the church will pay him and then not to do it because no one compelled the members to call him as pastor, it was a voluntary act. Annas and Sapphira were not compelled to claim to bring all the purchase price of their property but when they did make such claim they were morally bound to show up all the money. God help us to see the analogy. Some say concerning their pastor, "He can't preach much," or "He is old timey. Well, the way to keep him in that state is to cheat him out of his salary. He will be a better preacher if he receives all his ~~pay~~, every bit of it each month.

2. The churches that do not pay their pastors in full cause a falsehood to be printed in the associational minutes. The reports to the association tell of amount of pastor's salary and in many cases the figures in these reports do not harmonize with the amount actually paid during the fiscal or associational year. It is true that the figures tell what the churches are supposed to pay but supposition may be contrary to fact. It is wrong before God and man to be false in anything.

3. The average church that falls down on pastor's right due also fails in benevolences. One wrong leads to another, one neglect to another neglect.

4. People who will not support their minister financially will not support him morally or any legitimate way. In private life, if a man owes you and won't pay he will avoid you on the street and will not support you in any laudable undertaking so Christians know that the laborer

is worthy of his hire. They know that they who preach the gospel shall also live of the gospel and that it is maltreating the ox to keep him muzzled while he is treading out the grain. They know that the wool of unsheared sheep becomes tagged and burn while those that are sheared at the right time have beautiful wool. Those flocks of God who don't realize it is more blessed to give than to receive and do not support the work as God prospers them, their lives are ragged and show signs of cruel neglect.

Who is to blame? Who is responsible? Why the preachers? Because we need more and more to preach God's great plan of Kingdom finance nad in such preaching we have been woefully neglectful.

Why are the congregations responsible? Because everyone knows that to cheat God is wrong and to withhold from a servant of God his due whether promised or not is withholding from God.

Directly, who should see that the necessary money in any church is collected? Deacons what of your office? What did the membership elect you for? Pay your pastor and pay up in full. Don't turn the poor fellow off to avoid getting up back salary for he needs what you owe him.

Most sincerely,

H. C. CLARK.

#### INFALLIBLE BIBLE

The New Testament makes clear that Christ and his apostles shared the thought of their contemporaries as regards the Old Testament, which means that they looked upon it as possessing supreme authority and infallible. No doubt this is often denied on the basis of Matt. 5:21-48, but that it to overlook the fact that throughout this passage the contrast is not between Jesus' own teachings and those of the Old Testament, but between Jesus' interpretation of the Old Testament and that of the ancients. The formula of quotation is, "Ye have heard that it was said," not "It is written," or its equivalent, as would have been the case if Scripture was being quoted. To reject traditional interpretations of the Old Testament is one thing; to reject the actual teachings of the Old Testament is quite another thing. It is clear that he regarded the latter as incomplete, but it is equally clear that he regarded it as altogether trustworthy in what it actually said.

In support of the above, it may be well, first of all, to mention the testimony of Paul as the earliest of the New Testament writers. Whether in II Tim. 3:16, he speaks of "All Scripture," the reference is to the "Holy Scripture" or "Sacred Writings" of the preceding verse, and so practically to the Old Testament. It is of first importance to note that the word translated "given by inspiration of God" or "inspired of God" means "God-breathed" and ascribes a supernatural origin to the written Scriptures. If this passage stood alone, it might be more or less plausibly maintained that it does not necessarily carry with it the idea of freedom from error; but when we consider it in connection with the fact that for Paul to say, "Scripture says," was equivalent to saying, "God says" (Gal. 3:8; Rom. 9:17), it is evident that he ascribed complete trustworthiness to the scriptures of the Old Testament.

The testimony of Peter is to the same effect. It may be questionable whether in II Peter 1:19-21, "every prophecy of Scripture" means the whole of the Old Testament or only those portions which are specifically prophetic, but at any rate this passage asserts that a large part of the Old Testament is of divine origin and divinely trustworthy.

We direct attention, in the next place, to the fact that in all four of the Gospels, Jesus is pictured as believing in the Old Testament as the infallible Word of God. This means it should be noted, that Matthew, Mark, Luke and John all believed in the complete trustworthiness of the Old Testament, seeing that it is practically

inconceivable that unsophisticated worshippers of Jesus should have ascribed to him a view of Scripture they did not share. It is more important to note that this means that this was actually the view of Jesus himself.

Suffice it to say that the finality of his, "It is written," Matthew 4:4, 7, 10, and elsewhere, and such statements as "Ye do err, not knowing the Scriptures," in Matthew 22:29, and "The Scripture cannot be broken," in John 10:35, together with many others, make clear that Jesus looked upon the Old Testament as forming an organic whole and as authoritative in all its parts. It is significant to note in this connection that while the Jews found fault with his attitude toward the temple and the Sabbath, yet that they never criticised his attitude toward the Scriptures. The only possible explanation is that Jesus, like the Jews themselves, held to the Old Testament as the authoritative Word of God.

If to the above testimony relative to the Old Testament we add the fact that Paul spoke of his own writings as authoritative (II Thess. 2:15), and Peter put the Epistles of Paul on a level with "the other Scriptures" (II Peter 3:16), it becomes evident, it seems to us, that we need say no more in order to warrant the statement that the Scriptures bear clear witness to the complete trustworthiness of at least most of the books of our present Bible.

Many fail to realize the gravity of the issue raised by Jesus' own testimony to the Old Testament. Since Jesus ascribed absolute authority to the Old Testament as an organic whole, how can we escape the dilemma—either Jesus' view of the Old Testament is the true one, or Jesus himself was mistaken. Surely the logic of the situation is dead against those who seek to be both worshippers and critics of Jesus Christ.—The Presbyterian.

#### SOLICITING MONEY FOR RUSSIA

"To inform the Executive Committee of the Baptist World Alliance through Dr. Rushbrooke, that the Baptist Union in U. S. S. R. never authorized for the collections of means for the work in U. S. S. R. anybody except Brother I. V. Neprash (New Jersey, America) who is only representative of the Baptist of U. S. S. R. beyond the borders."

With Christian greetings and best wishes.

Yours very sincerely,

President (sgd) N. V. Odintzoff,  
Secty. (sgd) P. V. Ivanoff-Klishnikoff.

(The above has just come to my desk and I am passing it on to the brotherhood for what it may be worth to our Baptist people throughout the South. It is gratifying to find our Russian brethren issuing a warning against promiscuous collectors for Baptist work on whom Southern Baptists have wasted so much good mission money. The only addition that I would make to what the Russian brethren say is that the Foreign Mission Board of the Southern Baptist Convention is the only authorized agency of Southern Baptists for the collection of foreign mission money for any land.—J. F. Love, Richmond, Va.)

At Brookhaven on Sunday the seventeenth, there were 1262 present in Sunday School. They were striving for 1000 and went over 25 percent beyond. And now they are planning a Sunday School annex.

It is said that the members of Main Street Church in Hattiesburg will be out of their building for three months while it is undergoing repairs, made necessary by faulty construction of the roof.

We are glad to have so many people writing for the columns of the Record. But we are under the necessity of asking again that you make the articles short, as they have accumulated here till we can't see over them.

Thursday, April 28, 1927

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## THE MODEL PRAYER

"Our Father" . . . . Whose father? Is God the father of all mankind? I think not. The self-righteous Pharisees claimed God as their father. "Jesus said unto them, if God were your father, ye would love him. Ye are of your father, the Devil, and the lusts of your father will ye do." (John 8:41, 42, 44.)

The apostle Paul said to Elymas, the sorcerer: "O full of all subtlety and all mischief. Thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord." (Acts 13:8-10.)

"For ye are all children of God by faith in Christ Jesus." (Gal. 3:26.)

"Ye must be born again." (John 3:7.)

"Who Art In Heaven"

God's dwelling place."

In dedicating the temple King Solomon prayed, "And hear thou in heaven, thy dwelling place." "Then Hear thou in Heaven." "Then hear thou in heaven, thy dwelling place." "Hear thou in heaven, thy dwelling place." "Then hear thou prayer and their supplication in heaven, thy dwelling place." (I Kings 8:30-36, 39, 43, 45, 49.) Solomon understood that heaven is God's "dwelling place." Daniel declared unto Nebuchadnezzar, "There is a God in heaven" (Dan. 2:28) "The Lord's throne is in heaven." (Ps. 11:4) "The heaven is my throne, and the earth is my footstool." (Ish. 66:1.)

"Hallowed Be Thy Name"

Sacred,—holy, adored, revered, honored, praised, glorified.

C. M. SHERROUSE.

Pastor Eugene Stephens of Meridian has just seen the completion of two splendid church houses in his field nearby. We hope to have pictures of them soon for the Record, and a fuller account of the work.

Vanderbilt University is putting on a great scheme of advertising in its School of Religion. Recently they had Dr. M. Ashby Jones, noted for his loose theology, to address the country preachers. According to the report sent out by their own publicity department, Dr. Jones told them: "The apparent characteristic that differentiated him (Jesus) from all other men was his absolute consciousness of his relationship with God." If there is anything more rotten or untrue than that we have not seen it. According to Jones, the difference between Jesus and other men was that Jesus was conscious of his relationship with God, while other men are not conscious of their relationship with God. According to the Bible, the difference is in the unique relationship of Jesus to God; that he is the only begotten Son of God. The difference is in the relationship and not in the apprehension of a relationship which is the same with him and others.

The papers of Saturday morning bring the sad news of the death of Dr. W. P. Price, Pastor at Magnolia. He seemed so strong and vigorous when attending the Convention in Jackson last November, and the Board meeting in December. We thought he was in the midst of a great work on which his heart and mind were set, and the Lord had many years of service for him yet. He was one of the most virile men we have ever had among our Mississippi preachers, and accomplished great good in every pastorate he held. He was pastor twice at Magnolia, for several years at Winona, and did a monumental work in launching the Second Church (now Calvary) in Jackson and setting it far on its way of prosperity. He leaves to mourn his loss a widow, who has been his faithful help-mate, two children now grown, two brothers and a great host of friends, who have enjoyed his fellowship and been blessed by his ministry. He was born in the southern part of Rankin County, near Mountain Creek Church, about sixty years ago.

## Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

## ROUNDING OUT THE YEAR

The round-up should be complete. Every pledge made to the Cooperative Program for 1927 should be paid. This will mean much. All who have not pledged should be given a chance to contribute, and urged to do their best. No Baptist can afford not to do his best now. The call for our best is loud and insistent, and every gift should be large, liberal and ample, that no cause suffer for lack of funds.

There are many encouraging signs that indicate victory. If all will do their full duty in rounding out the year, we have every reason to believe that this will be the best year in the history of Mississippi Baptist work. We are not unmindful that there is right now one of the most disastrous floods on in the history of the Father of Waters, but storms, floods, pestilence and disease all remind us of our obligation to God. It may be that God is trying to save us from some unforeseen disaster that would be even more severe than the flood, by reminding us, through His providential dealings, of our stewardship trust. God alone knows clearly the purpose may be, we may rest in full assurance that out of it all His larger blessings will come, and when the storms have passed and the sunshine of His love shines into our hearts we will see His will in it all, and our duty will be made clear. His blessings have been abundant, and far beyond our deserts during the past years. 1925 and '26 were banner crop years. Business of every sort flourished. Money was plentiful. the smile of prosperity swept over our fair State and Southland. Many, yes very many, of our people honored God with their substance during these prosperous years, but thousands forgot God in the day of their prosperity. They squandered their substance in riotous living. They failed to lay up for a "rainy day," and remembered not the injunction: "Thou shalt not forget the Lord, thy God, for it is He that giveth thee power to get wealth" and with reckless waste misused what God had blessed them with.

Will we be so foolish as to repeat our past mistakes, and incur the displeasure of the Almighty again? God forbid! To our tents and upon our knees, let us go and repent in sackcloth and ashes, and cry mightily unto Him that He will give us the needed grace to do His will in this incomparable hour!

If everyone of us will give our share sacrificially, willingly and hilariously, we will round out the year in victorious fashion. One of our Home Board workers has revealed the spirit that should characterize everyone of us in these testing days. This worker said: "I have decided to give all of my November salary. You know of our State Mission debt, so I have directed that \$26.00 go to State Missions, \$26.00 to Foreign Missions, and \$28.00 to Home Missions."

Total, \$80.00—her entire salary for the month. Truly, she hath done what she could to show her love for Jesus Christ and the Baptist cause at home and around the world. And this is the only spirit that can give the victory in our Southland today.

## A VISIT WITH UNION CHURCH

Sunday, April 17th, at 11:00 we spoke at Pleasant Ridge, at 3:00 P. M. Caseyville, and 8:00 P. M. at Union Church where Pastor G. C. Hodge and his consecrated wife are leading in a great way. We spoke to some five hundred people during the day, and on Monday evening and through the following Wednesday evening we

taught a large class in Christian Stewardship. Many of the Agricultural High School students took the work. Thirty-six received Diplomas and twenty-seven of these the Tither's Seal.

Brother Hodge has wrought well, even marvelously, during the past four years with the Union Church and the field round about. He had led his people in the construction of a modern, rural building, and is now completing a modern pastor's home. He began work with a very small number when the church was organized four years ago. The Union Church membership has grown to one hundred and fifteen; with a good Sunday School, B. Y. P. U. and W. M. U. I do not know of a pastor anywhere that is doing a more constructive work. Brother Hodge has discovered the solution of the rural church problem, about which so much has been written during the past years. He has proved that the rural church problem is, after all, a preachers problem. We believe that any man called of God, and who is willing to plant his life in the midst of his people, giving himself wholly to the Lord's work, can succeed in the rural church as well as in the city church. He may not be able to preach to as large number of people, but he will have the opportunity of reaching those who are to be the leaders of tomorrow. It would be well for those who are writing on the rural church problem to visit this field and others before completing their books.

## KEEP REPORTS MOVING

The response to our request that all Church Treasurers send us their pledge to the 1927 Cooperative Program has been encouraging, but we want to remind everyone who has not reported that it is important that these reports be sent in at once. PLEASE DO NOT OVERLOOK THIS. If you have not pledged, let us know. If you have pledged only a small sum, let us know. If you have pledged a large sum, let us know. BY ALL MEANS—LET US KNOW.

## TO THE PASTORS

In recent years I have been so situated that I could not assist pastors in protracted meetings even during the summer months.

My plans for this summer are such that I could assist in meetings during June, July August and probably during the first ten days of September.

In former years I had very pleasant relations with the pastors in this respect. It is a work that I always liked.

W. T. LOWREY  
G. C. M. A.  
Gulfport, Miss.

The Wife of General Ludendorff favors the Germans abandoning Christianity and returning to "the old German Gods."

Rev. J. H. Winstead, Jr., who is finishing his work at the Louisville Seminary, has accepted a call to Stanford, Ky., about 100 miles from Louisville. He is of the kind churches in Mississippi should be glad to get.

Miss Ethel Winstead writes that Line Creek Church in Scott County does not have the budget plan of finances, but the family of which she is a member at least gives regularly every month to the denominational program. Last year she gave a tenth, beside special offerings, of her income and the Lord blessed her so that this year her subscription is doubled.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton  
 R. L. BUNYARD, *1st Vice-President*, Madison  
 F. M. DOUGHTY, *2nd Vice-President*, Shaw  
 JOHN W. BROWN, *3rd Vice-President*, Tupelo  
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 MRS. D. M. NELSON, *College Correspondent*, Clinton  
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg  
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MRS. HENRY F. BROACH, *White Cross Work*, Meridian  
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 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson  
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson  
 MISS M. M. LACKEY, *Treasurer*, Jackson

## OTHER MEMBERS EXECUTIVE BOARD

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MRS. W. J. PACK, *5th District*, Laurel  
 MRS. J. A. TAYLOR, *6th District*, Brookhaven

## TO OUR CONVENTION DELEGATES AND VISITORS

From the list printed last week of the names of sisters who were elected at our State Convention as delegates to the Louisville Meeting, and from the names that have been sent in since, we have reason to believe we will have our full quota. Indeed the list of "Alternates" is growing. We are glad of this. For we can all go as visitors; and sometimes we can get quite as much information in this way as if we were delegates.

Your attention, whether a delegate or visitor is called:

- First, Registration. This will open at 9 o'clock on Monday morning May 2nd in the large S. E. Room of Walnut Street Baptist church to the left of its St. Catherine Street entrance. It will continue until six o'clock that evening, and open again at the same place at 8 o'clock next morning. There will be no other place in Louisville for W. M. U. registration. Just above the tables where the registrars are seated will be posters giving the names of the various states. Watch for "MISSISSIPPI"; then go to that part of the table and you will find a familiar face. If you are a delegate, she will register you as such and give you your credentials. If you are a visitor she will point out to you another table where visitors are registered. Sisters, please bear in mind that NO DELEGATE can be chosen to this Convention by her local society. She must be elected at our State Meeting, or by our State Executive Board.

Second, your attention is called to the very comprehensive Program for the Convention found in May issue of ROYAL SERVICE. Each of us will of course be present at each session. On Tuesday afternoon, however, we are to have Departmental Conferences. We cannot each one attend them all; and each will be so inviting that we shall wish we could. The suggestion is here made that we consult our Vice President, and then divide into groups so that each District in the State will be represented at each Conference. Information will be given in these Conferences that will help us all in the approaching District Meetings.

Third, your attention is called to the following communication from Mrs. Bose, which is self explanatory:

Dear Miss Lackey:

Since so many were complaining that Broadway Church would not bear hold the great host of people wanting to see Commencement this year, we have arranged to have our Commencement in the Warren Memorial Presbyterian Church, corner of 4th and Broadway.

Please give this change wide-spread publicity in your State paper and in every way, since we announced in "Royal Service" that it would be at Broadway.

Thanking you for this favor and looking forward to the joy of seeing you soon, I am

Your friend,  
 Mrs. Janie Cree Bose, Principal.

## OUTLINE FOR MISSION STUDY CONFERENCE

Dear Friends:

The following outline comes from the mind

and heart of Mrs. Taul White, who has been asked by Mrs. Cox to lead the conference on mission study at the Louisville meeting. It is hoped that such wide publicity will be given to this outline in the state denominational papers and otherwise that all who attend the conference in Louisville will enter into it with their minds quickened by the outline. It would be doubly helpful if all such persons would take the outline with them to Louisville. The conference will be held on Tuesday afternoon at the Walnut Street Baptist Church.

KATHLEEN MALLORY,  
 W. M. U. Cor. Sec'y.

## MISSION STUDY CONFERENCE

"The missionary enterprise calls for convictions clear enough to make lesser aims seem petty by comparison and deep enough to command life's energies."

### I—Standardizing the Mission Study Class

- 1—Defining a Mission Study Class
- 2—How may mission study class work be improved?
  - (1) One Day Type—Objections—How to Use to Best Advantage
  - (2) Royal Type—Objections—How to Use to Best Advantage
  - (3) Intensive Type
    - (a) The Teacher and Her Preparation
    - (b) Use of Maps, Charts and Posters
    - (c) Use of Collateral Reading
    - (d) Use of Missionary Magazines with Mission Study Class

### II—Steps in the Training of Mission Study Teachers and Leaders

- 1—The Local Church Training Class
- 2—The Mission Study Institute for the Group, Association and Division
  - (1) Its Purpose
  - (2) Its Promotion
  - (3) Its Program

### III—The Church School of Missions

- 1—Its Purpose
- 2—Its Promotion
- 3—Its Program or What, When and How?

### IV—Mission Study and Our Young People Books, Material, Aim, Project Method Etc.

### V—Reading Course in the Local Church, Association or Division

Why promote it and how?

### VI—Our Advanced Mission Study Course

- 1—Methods of Enlisting Interest in It

### VII—

- 1—What is the greatest Mission Study Problem in Your State?
- 2—Report of Helpful Suggestions Regarding Mission Study from Your States

Please come prayerfully to the Mission Study Conference, with the purpose to increase and deepen our mission study class work, sharing with each other our problems and plans.

MRS. TAUL WHITE, Ga.

## INFORMATION FOR LOUISVILLE

### Brown Hotel

Located on northeast corner of Broadway and Fourth Street.

### Walnut Street Baptist Church

Located on southeast corner of Third and St. Catherine Streets.

### Broadway Baptist Church

Located on East Broadway between First and Brook Streets.

### Highland Baptist Church

Located on northeast corner of Cherokee Road and Grinstead Drive.

### W. M. U. Training School

Located on southwest corner of East Broadway (334) and Preston Streets.

### Jefferson County Armory

Located on Walnut Street between Sixth and Center Streets.

### Kentucky Hotel

Located on southeast corner of Fifth and Walnut Streets.

### Registration

In large Sunday school room of Walnut Street Baptist Church, to left of its St. Catherine entrance.

### Information

In large Sunday school room mentioned above Brown Hotel—Mezzanine Floor  
 Jefferson County Armory—Walnut Street Entrance.

### Writing Room

Front room at St. Catherine Street entrance of Walnut Street Baptist Church.

### Rest Room

At left of St. Catherine Street entrance of Walnut Street Baptist Church.

### Nursery

In basement of Walnut Street Baptist Church  
 At Jefferson County Armory after May 4.

### Lunch Places

For Tuesday and Wednesday (May 3-4): at W. C. T. U. Headquarters, 1010 S. Third Street and at Methodist Church, Fourth and St. Catherine Streets, each place being only one block from Walnut Street Baptist Church. Price 50 cents.

### Exhibits

At Jefferson County Armory in upstairs lobby leading to gallery.

### Council Meeting, All-Day Saturday, May 7

At Highland Baptist Church. Broadway car goes to church door. Luncheon at 1 P. M., price 75 cents per plate, accommodations for 100.

Dr. Wm. Russell Owen goes from the pastorate of First Church, Macon, Ga., to that of Coral Gables, Fla.

Brother Howard Spell has returned to his home in New Hebron from the Baptist Hospital in New Orleans and is resting comfortably. He has been greatly helped by the prayers of the people and the letters from them.

Brother L. E. Lightsey says, "With the hearty support of Dr. O. O. Green, pastor at Hazlehurst, and his untiring efforts, more subscriptions were secured there than at any one place. They are loyal to every enterprise that is for the ongoing of the kingdom. The largest number of subscriptions in any one day were secured at Kosciusko, 65; the next at Charleston, 63."

## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

Are you keeping up the Schedule of Activities? This month is passing into history. MAY is SELF INVESTMENT AND GO TO COLLEGE MONTH.

### The Ernest L. Davis Award

For the B. Y. P. U.'s of District Three this announcement is especially interesting. You will remember last year at the District B. Y. P. U. Convention for District Three at Water Valley Bro. Davis, president of the convention, said that this year he would offer a loving cup as an award to be given on the basis of what he and the State Secretary would agree upon. This cup has already been bought and engraved and is in the hands of the State Secretary, and it is a beauty. Now the cup is to be given to a single union, all unions eligible to compete and the basis of award is as follows:

Percentage of members attending convention.

Number of aggregate miles traveled.

Loyalty in attending sessions of the convention.

We believe these are fair points for contest, making every union equal in its ability to compete. Now the convention is to be at Calhoun City June 7-8, and we are expecting it to be the best meeting in the district thus far held.

### Our District Conventions

Dist. 3, June 6-7—Calhoun City.  
Dist. 4, June 8-9—Brooksville.  
Dist. 5, June 14-15—Pascagoula.  
Dist. 6, June 16-17—Brookhaven.  
Dist. 2, June 21-22—Marks.  
Dist. 1, June 23-24—Hazlehurst.

### Pearl River County Organizes Associational B. Y. P. U.

During the conference held for Pearl River County on Wednesday afternoon, April 13, the subject of an Associational B. Y. P. U. was brought up and discussed. The county was well represented in the conference with seven of the nine churches that have B. Y. P. U.'s represented, with one hundred and ten B. Y. P. U. members in the conference, so it was thought wise to organize the B. Y. P. U. The county was divided into two districts and the officers elected. Mr. Clyde Stewart was elected president, Mr. Prentiss Seal was elected secretary, and the two vice-presidents elected were Mr. Curtis Dickson and Mr. Otho Rester. With this splendid line-up we feel sure that some real B. Y. P. U. work is going to be done in Pearl River County.

### Union Intermediates Organize Two New Unions at Greenland

We are glad to get the report from Mr. E. C. Cooper of Union of some mighty fine extension work the

Intermediate union of Union is doing. They have recently been to Greenland Church and while there gave a good demonstration program, after which they organized a Senior and an Intermediate B. Y. P. U. Mr. E. J. Gordon was elected president of the Senior union, with Miss Leila Gordon secretary, and Mrs. Susie Nelson was elected Leader of the Intermediate union. Hurrah for the union that believes that some of its best work can be expressed in organizing other unions, and that demonstrates the fact that this kind of work can be done any time of the year.

### Three Seniors Receive Bible Readers Seals

We are glad to give the names of three of the Beaumont Seniors who have just received their seals for their second two years' Bible Readings. They have their certificates and this means now that they have kept up their readings for four years. This should encourage others to go and do likewise.

### Calhoun City Intermediates Have New Leader

We are in receipt of a letter from Paul Baldwin, corresponding secretary of the Intermediate B. Y. P. U. of Calhoun City, in which he gives a fine lot of interesting B. Y. P. U. facts, among which is the election to the place of Intermediate B. Y. P. U. Leader, Miss Mary Belle Smith. Miss Smith is a capable young lady and the Intermediates are fortunate to have her to lead them. They give us a splendid leader in Mrs. Baldwin, who has served them for several years. Mrs. Baldwin resigns on account of her health, but her heart continues in the work.

### First Laurel Juniors

Now here is the way they are doing it in First Laurel. Mrs. H. J. Gann was elected Junior B. Y. P. U. Leader about a year ago, and with her tireless interest and energy has built the work to where no longer could they take care of the boys and girls in one B. Y. P. U., but first divided into two and now they have four unions for the Juniors, one for each age. Mrs. Gann leads the 9 year old Juniors with an enrollment of 24, Mrs. Ford is the Leader of the 10 year olds with an enrollment of 24; Mrs. Black and Mrs. Helton are the other two Leaders with enrollments around the same number of the other two unions, meaning about ninety Juniors are getting Junior B. Y. P. U. training every Sunday night. The 9 year olders have named themselves up-streamers; it's a mighty good name, it takes pulling at the oars to go up stream.

Welcome into the B. Y. P. U. Holly Grove Organizes circle, Holly Grove. Bro. W. P. Timms writes that they have recently organized a Senior B. Y. P. U. at Holly Grove Church. He writes for a copy of the Standard of Excellence, which is a mighty good sign. A union never will go anywhere unless it has somewhere to go. The Standard gives them a destination and directs them to it. We are glad to have this report from Bro. Timms, and wish the union every success as it starts off its training program.

### Who's Who In Fairview B. Y. P. U.

Last Sunday night we had the election for new officers as follows: Leader.....Mrs. J. W. Cartwright President.....Vista Ruth Murphy Vice-President.....Mr. Roy Martin Group Capt., No. 1.....Mable Brantly No. 2.....Lula Helton No. 3.....James Corder Secty. & Treas.....Steener Helton

D. B. R. Leader.....Mr. E. Clevenger Cor. Secty.....Wilna Ruth Ray Chorister.....Johnnie Tupman Pianist.....Wilna Ruth Ray

We are all very sorry of an omission of a part on our banquet program which was published last week. Mr. Roy Martin's talk was omitted. Mr. Martin is one of our most active members, who has just moved from near Grenada, where he was president of a B. Y. P. U.

An Englishman strolled in to a dinner where the majority of guests were Scots. He stood the national program as long as he could, then, at the limit of his endurance, he rose to his feet and said:

"I was born an Englishman, I am proud to be an Englishman, and please God I shall die an Englishman!"

There was dead silence for a few moments, until an old Scot got up and said:

"Man, ha'e ye nae ambeetion?"

## An Invitation

We especially invite all high school graduates and other young people of school age to enter our school immediately after the present term closes. In inviting young people to enter our school, we do so because we know that we can give them a type of preparation for business employment that will put them in line for a good position with constant opportunity for advancement.

New classes are formed in all departments to meet the demand of new students.

For full information and rates, write, telephone or call

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### Pa Buzz scores hit in scarf dance

FLIT spray clears your home of mosquitoes and flies. It also kills bed bugs, roaches, ants, and their eggs. Fatal to insects but harmless to mankind. Will not stain. Get Flit today.



LAKE COMO  
(By L. E. Hall.)

Once more in the course of events it has been my much enjoyed good fortune to visit the church at this place. I preached there Saturday P. M. and spent the night at the home of brother and sister Boulton. These good people live, mostly, at home and board at the same place. Those who go this way have but little idea what their living would cost them if they had to buy the provisions themselves. When I noticed the quantity of butter on the table, at supper, I couldn't help but think of what the old country woman said when she said the Gulf of Mexico, the first time. She said, "I thank the Lord I have seen enough of something, one time." She had seen enough water one time. I saw enough butter ONE TIME.

Singing began at the church about ten-thirty. We had some of the very best I have ever heard. We had a very large congregation present at 11 A. M. Brother Bassett, the pastor began the services for the preaching hour promptly at 11. With but few preliminaries had me begin to preach. The attention was as good as it could have been. I hope the hour will prove to have been a useful one. Brother Bassett is a man of experience. He has been pastor of Lake Como but a short time and much progress has been made by this church since he began.

## BAY SPRINGS.

I preached at Mt. Nebo Church, in this little city, at 3 P. M. The audience was one of the largest I have ever seen at a Sunday afternoon service. It was large for any hour. It was not the day for the regular services and the pastor was at his appointment else-where. I did not have the pleasure of meeting him but if what I saw was an index to the situation, he has a good church and His work is prospering. The house of worship, there, is a very sensible one. It is large. The seats are comfortable, and its acoustics seemed to be just about perfect. It appears that not a dollar was spent for SHOW. A very fine example for those who have more vanity, money or credit, than judgment. At both of the above places I was treated with great kindness. I thank the Lord and His people.

## TIPLERSVILLE.

This place is a long way from Hattiesburg. It is on the G. M. & N. R. R. just a little south of the line that divides Mississippi and Tennessee. The rains on Saturday and the previous night had flooded every stream in the country, and the public highways were in frightful condition. I could not get to appointments in the country but filled my engagement at the town church at 11 A. M. Sunday. The congregation was much larger than I expected to see. Travel in autos, over many of the roads in the country, was utterly impracticable, but some who had autos came in wagons and on horse-back. It was an opportunity for usefulness. If great good was not done the fault was

mine. The people were there and the pastor gave very sensible direction to all the exercises. Brother Frye, of Blue Mountain, has been pastor for several years.

There are a great many young people at this place. They are healthy looking. They have good schools and should become useful men and women. While at Tiplersville my home was with Brother and Sister Hopper. I shall never forget their kindness to me during the day and night I spent with them. Sister Hoppers' mother makes her home with them. They have only one child, a daughter twelve years old. They have a quiet, well ordered home. Just such as is a preachers' delight. Brother Frye came Sunday morning and I was with him during most of the day. He showed me great kindness. He deserves, and I believe he has the love and sympathy of his people and the community.

## SALEM.

On the first Sunday morning in April two new Deacons were ordained. They were Mr. Will Jarvis, and Mr. Jim Peden. Mr. Peden's Father, Mr. John Peden served this church as a faithful Deacon for many years until his death.

Rev. J. D. Fulton the Pastor preached the ordination sermon. Rev. J. D. Fulton has been serving Salem Church as Pastor for twenty six years. Through these long years of faithful service many souls have been brought into the Kingdom.

A splendid Sunday School and Prayermeeting has been organized. The Church is planning to hold an all day Memorial Service on Saturday before the first Sunday in May. After the Morning services everyone will go to the Cemetery where they will distribute flowers upon the graves.

MARY L. POOLE.

## GOLDEN JUBILEE CONVENTION

The Mississippi Sunday School Convention will hold its Golden Jubilee Convention at the Calvary Baptist Church in Jackson, May 24, 25 and 26, 1927.

A committee on program is arranging to cover every phase of the Sunday School work. Among the out of State speakers are Bishop Warren A. Candler of Atlanta, Ga., Judge Joseph Cottrell of Birmingham, Ala., Dr. Chas. Davids of Chicago, Ill., J. R. Pepper of Memphis, Tenn., and about fifty State workers. All denominational leaders have been invited to assist, college students and leading educators. All schools and workers invited to attend.

Fifty years of service.  
—Big Brother Fred.

A MISSISSIPPIAN FOR  
PRESIDENT OF THE SOUTHERN  
BAPTIST CONVENTION

How would Mississippians like to have a native son for president of the forthcoming Convention at Louisville? Dr. J. R. Hobbs, of Birmingham, is a distinguished and

honored son of Mississippi, worthy and well qualified and properly avouched for, if not by this writer then by numerous others who may well be believed. He is now president of the Alabama Convention; presides with grace, dispatch, ease and dignity; is pastor of one of the great outstanding churches of the country; has performed all but a marvelous work and achievement through the blessing of God in the great Southern center. These things in addition to his judicial temperament and catholicity of spirit constitute him a suitable and delightful presiding officer. Could Mississippians and the whole Convention more honor themselves than by honoring him in this way?

Dr. Hobbs believes in a one year term only for such offices and would no doubt announce if he were elected that he would never be president of the Southern Baptist Convention again, just as he did when elected president of the Alabama Convention. And why should we elect a man for several years when there are a hundred others present every time we meet who could preside over the Convention with just as much ease and efficiency as those we elect? No reflection is meant of course on the long line, or rather short line, of presiding officers we have had. The Convention has had only fifteen presidents in its eighty-one years existence, and I, in my brief recollection, have known all but five of them. Some confession of scarcity of material, don't you think, among the thousands of capable preachers and laymen of the South?

Well, think about it.

Yours for the right man and the choice of the brotherhood whoever he may be,

—L. E. Barton.

Lady: "A strong man like you ought not to beg. Why don't you look around for a job?"

Hobo: "I can't look round, lady; I gotta stiff neck."

"How are you getting on at school, Alec?"

"Fine! We're learning words of four cylinders now."—Exchange.

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Harmonize with any color scheme  
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ed Cup Hook  
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The one best investment—higher education.  
The one best method—Home Study.  
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Let me send you particulars.  
G. T. HOWERTON, Starkville, Miss.

Marks: "Do you take many magazines at your house?"

Parks: "Three at a club rate. We get one that I don't want, one my wife doesn't want, and one neither of us wants, all for \$7.50."

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## The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home  
Read The Baptist Record to Your Children

### LEARN BY HEART

57. God loveth a cheerful iver, II Cor. 9:7.
58. God is love, I John 4:8.
59. God shall wipe away all tears, Rev. 7:17.
60. Glorify God in body and Spirit, Col. 6:2.
61. Go ye into all the world and preach the gospel to every creature, Mark 16:15.
62. Give and it shall be given unto you, Luke 6:38.
63. God be merciful to us and bless us, Ps. 67:1.

### HOUSE OR HOME?

"It is not the cost of one's furniture or draperies which makes the home cozy and attractive. That indescribable element which makes a "home" of a house is of no commercial value and cannot be purchased at any price. Yet the value in harmony and happiness is great beyond words.

The impressions we get of a person's character merely by entering her drawing-room are strong and lasting. Something in the very atmosphere seems to cry out to us and give us our first ideas of the hostess's personality. So many so-called homes I've been in are only buildings full of furniture.

Several years ago, while on a trip I had occasion to make two calls which have clung to my memory as potent examples of the utter powerlessness of money in the art of home-making.

I happened to pass through the home town of a girlhood friend and had all afternoon between trains.

I hadn't seen Sara since boarding-school days, and was eager to talk over old times and old acquaintances.

Her husband, I had been told, was wealthy, and her home reputed to be very handsome. When I reached her address and rang the bell, I was admitted into the living-room by a neatly dressed maid. The house was very quiet.

My eyes wandered wonderingly about me. The furniture was handsome; the rugs oriental; the draperies luxurious, but there was something wrong. I could not see what it was, it was something I seemed to feel. Then, all at once, it came to me.

I was in another of those neatly furnished houses which are not homes. The furniture looked as though it had been left against the wall just where it had been placed by the drayman who delivered it. There wasn't a book in the room, or a flower, though out of the window I could see a profusion of chrysanthemums blooming in the side yard.

The fireplace was sealed by one of those forbidding sheets of armor

which are only excusable in the heat of summer, and the room was chilly.

The walls bore no pictures save an old fashioned photograph of some stiff relative. I searched in vain for the least personal touch in all that luxury. There was not one in the room. I could find no clue to indicate that people lived there; the very atmosphere was impersonal.

I looked back at the furniture. Each piece stood defiantly in line just daring anyone to move it. I thought of a well disciplined army where originality and personality had been ground out. Everything in the room stood at attention and I realized that I, too, was standing stiffly near the door by which I had entered. Somehow it had never occurred to me to sit down in that room. I seemed, too, to have been conscripted into that army of furniture and I dared not unbend.

I could hear Sara coming down the stairs. Already I felt that I would be ill at ease with her. The atmosphere of her home had told me that she must have changed a great deal.

Then she entered. She seemed glad to see me and we had a pleasant chat. But I had not been deceived, she had changed.

Two of her children, she told me, were away at school, and her oldest girl was through school and at home. Sara seemed very proud of this daughter, she had shown such leadership. She was president of this, and chairman of that, and so on. Sara herself was an active club and society woman.

"We all go our own way in this house," she was saying. "Poor Tom says he never sees any of his family. But the way to be happy is for everyone to follow his own interests, don't you think so, my dear? I'm keeping Lewis and Betty off at school just as long as I can because there seems to be such confusion when they are all here. Everything is topsy-turvy all the time."

Then she begged to be excused for just a few minutes to go to a board meeting, and kindly asked me to remain for dinner. She would rush right back.

"I do hope you'll forgive me for running away like this, my dear," she went on, "but I feel obliged to go. This is my favorite charity. We are raising funds to build a home for working girls. It is to have real home atmosphere, you know, my dear, that only we women with homes of our own can create."

I thanked her, but declined her invitation, explaining that I had something which I felt that I had to do before train time, and left. I couldn't imagine making myself at home in that house. "Real home atmosphere." Her words kept run-

ning through my mind.

When I reached the sidewalk, I hailed a passing cab. I felt very tired and I realized that I had not relaxed the whole time I had been there. My muscles were rigid, my nerves tense.

Poor Sara! What did she know about home atmosphere?

I gave the cab driver another address. I had one more call to make. This time it was on the friend of a friend. I had not met the woman.

The cab wound through narrow streets and finally stopped in front of a plain-looking frame cottage.

There was just a tiny plot of ground in front, where I saw a sand pile on one side and a few bright flowers planted close to the house. I went up on the porch and rang the bell.

The door was opened by a little child who toddled off to get "mamma," whom I could hear singing somewhere in the back of the house, and I was left in a small sitting-room.

I looked about me. What a contrast to the living-room I had just left! How cozy this little room, and how cheerful!

A bright fire was crackling behind the brass screen. The flames seemed to dance up the chimney.

My glance fell on the plain but comfortable looking furniture. The room was immaculate, but in an informal state of slight confusion which told me people lived there. There were magazines on the table, and I saw a toy on the floor.

Up on the mantel a clock ticked in a friendly way, and a bowl held bright autumn leaves.

On either side of the fireplace were shelves of books. They were the wholesome, substantial volumes which any home should boast, and on the walls hung copies of famous masterpieces.

A big chair near the fireplace seemed to be holding out its arms to me. I moved a drowsy kitten and sank back in the cushions just as Mrs. Dale appeared.

She was a little woman with a bright smile. I liked her before she spoke. In fact, I had liked her as soon as I had entered that room.

Three more children came in from school and then scurried out again to play. They were fine looking children and seemed to have their mother's sunny disposition.

"You all seem very happy," I said to one little girl.

"Oh, we are," she answered, "and mother is just one of us."

When I left to catch my train I felt as though I were leaving old friends. My heart was dancing with happiness of that little family.

"What a great thing she has achieved," I thought. "She has a real home."

My mind has frequently gone back to those two visits. How strongly I felt the personalities of those two women, merely by entering those two living-rooms!

A home is a place where people live, and when you enter a home you should be confronted by the realization that people live there. It is the little touches which create that

impression.

It may be a clock's ticking, it may be a book left on a table, or if may be a bowl of flowers. No matter what, the idea that you are in someone's home, surrounded by objects which someone loves, should be portrayed to you.

Each member of the family should love his home, and each one should put something into it.

The home is not mother's any more than it is father's, or sister's, or brother's. Everyone's books should be in the bookcases. Everyone's favorite picture on the walls. The home is the common interest of the whole family, a uniting force.

It is the plant where love and harmony are generated. The mill where, by common joys and sorrows, hearts are knit together forever.

No one person can make a home for everybody, though mother goes a long way towards doing it all. But each one should do his part, and take an active interest in his home. If you see something to be done around your home which you are capable of doing, do it—no matter who you are.

Don't feel that anything you can do is not your duty, for the home is everyone's responsibility, and everybody should do all he can.

Mother, don't leave the little touches to be done by the servants, or not done at all.

Father, do all you can, too, and don't fail to comment on the little improvements made day by day.

Son and daughter; love your home and bring your friends there. So many heartaches could be spared, if more of your social activities took place in your own home."

—Today's Housewife.

### BELZONI

We have had "Inspiration Month" at our church during the month of April and have had some fine days. On April 8 Rev. W. B. Ables of Rolling Fork, in the pastor's absence, preached and brought two fine messages. On April 10 Congressman W. M. Whittington of Greenwood, delivered an address on the "Every Day Religion", which was greatly appreciated by the congregation. On last Sunday the pastor filled the pulpit, using as his subject "The Spirit Of The Winner". Just before the message the congregation was greatly delighted to hear the announcement that the pastor had recently received the D. D. degree. Resolutions of commendation were then adopted by the church.

At the close of the service Mrs. Ella Pattison of Silver City united with the church. The average attendance at Sunday School this month has been 230, better than ever before.

—R. A. Tribble.

He: "Do you remember the night I proposed to you?"

She: "Yes dear."

He: "We sat for one hour, and you never opened your mouth."

She: "Yes, I remember, dear."

He: "Ah, that was the happiest hour of my life."—Watchman-Examiner.

## Sunday School Department

### SUNDAY SCHOOL LESSON

**PETER'S DENIAL AND REPENTANCE.** Mark 14:53-54, 66-71; Luke 22: 51-62; John 18:12-17.

Peter's denial of his Friend, Teacher and Lord is the most discreditable act of which he was guilty from the day he met Jesus at Jordan to the close of his long and useful career as an Apostle of Jesus Christ and a martyr to the truth. The enormity of his denial must be considered in the light of the conditions which beset him on that tragic night. In these conditions there was much to mitigate the gravity of the offense of which he was guilty and modify the severity of the sentence which a cold and censorious criticism might pronounce against him. To say the least of it, we cannot make up our estimate of men by the worst they ever did—why not by the best and not by the worst?

1st. The circumstances afford an interesting background to the discreditable conduct of Peter on one of the most memorable nights in the world's history.

1. Momentous events, coming in rapid succession, each succeeding one intensifying the interest both of friend and foe, had imposed a heavy toll upon the physical strength and endurance of the group of Twelve, and not the least upon Simon Peter. These were strenuous hours making up the day and the night preceding the arrest and trial of Jesus. They were enough to shatter the nerves of Simon, the doughty old fisherman of the storm tossed Sea of Galilee. He was not at his best, physically, mentally or morally.

2. The psychological conditions were quite sufficient to perplex and disturb the equilibrium of the stoutest heart. The surging tide of emotional impulses swept Peter from his footing and sent his faith into an eclipse. The events transpiring about him filled his heart with dismay. His conception of the majestic dignity of Jesus as the Christ of God and his method of inaugurating his Kingdom were falling to pieces under the inexorable march of events which he had no power to arrest, or direct. This conception was rooted back in the current conception of the Messiah, which the teachings of Jesus had not dispelled in the mind of Peter and the other disciples. The tragic events of that hour were tearing Peter's program into shreds, leaving him and his fellow disciples helpless and hopeless, the dupes of a dangerous and fanatical delusion. There remain to them the scorn of the populace and the contempt of the authorities of Jerusalem. There was nothing to be gained now by loyalty to a leader, whose career was ending in an ignominious death and whose cause was coming to a shameful end. Besides, there was good ground for evil forebodings

as to the ultimate fate of the disciples themselves. The climate of thought and expression about the court room was well calculated to chill the fervency of Peter's devotion to his Master and freeze his heart of loving to his Lord. He desired to see what the fierce and cruel wrath of his enemies would inflict upon him whom he had trusted, as Son of God and Saviour of men, the giver of the bread of life to all the world. Following, at a safe distance, the cruel mob, composed of the henchmen of the religious authorities, whose inveterate hatred had long sought to destroy Jesus from the earth, he was brought into contact with them. This was a menace to every noble sentiment which the words and works of Christ had enkindled in him.

Peter and John seemed to have recovered from the panic which the arrest of Jesus inspired in the hearts of the disciples, scattering them pell-mell, since they followed Jesus, now in the grasp of his enemies, at a safe distance. That Peter followed Jesus afar off is set down to his credit and not to his discredit. Jesus was first carried before Annas, High Priest emeritus. Though retired from active service, he was a man of predominant influence, whether in office or out of office, and the father-in-law of Caiaphas, occupying the office of High Priest at that time. On reaching the gateway leading to the palace of Annas, the High Priest, the guards with their noted prisoner pass in and John passes in with them, emboldened to take this step by his acquaintance with the High Priest. Peter, conscious of the possible peril which his sword attack on Malchus would invite, paused at the gate, but John interceded in behalf of Peter and gained for him a passport through the gate. (See John 18:12-17) The portress, with whom John interceded, was a maid, who, through curiosity prompted by John's interest in his comrade, asked Peter as he passed in, "Thou too art one of this fellow's disciples, art thou not?" A perfectly innocent question, prompted by a passing curiosity, free from any evil interest, needed no answer, but if answer must be given, then the simple "yes" would have sufficed. Overcome by fright, without premeditation, he made his first denial of him to whom he had pledged his loyalty and asserted his willingness to die with him and for him.

Peter's disavowal of his discipleship did not afford him an escape from the molestations and taunts of the henchmen who hung around the palace of the High Priest. The cold night air drove him to join a group of servants gathered about a fire in the court yard. His presence would be less likely to attract attention in the crowd, for Peter's recent experiences had for the time broken down his desire to appear

conspicuous. The dim glare of the burning coals disclosed his shrinking figure to the mischievous portress who had drawn from Peter his first denial, and noting the perturbation of Peter's mind at her question at the gate, she renewed her attack upon him in the presence of those gathered with him around the burning brazier. The third denial comes of an allegation of the severity of a perfect confidence in the mind of his accusers, merciless and unsympathetic. "And after a little while again they that stood by said to Peter; Of a truth thou art one of them; for thou art a Galilean, thy speech betrayeth thee. One of the servants of the High Priest being a kinsman of him, whose ear Peter cut off, saith, Did not I see thee in the garden with him?" "But he began to curse and to swear, I know not the man." Peter was now run to the earth. There is no escape. "He had recourse to the desperate man's resort. The habit of his old fisher days, dormant these three years, revived and he began to curse and to swear, "I do not know the fellow." Note the downward steps, each leading to a lower depth of sin, in Peter's denial of his Lord. The first a simple denial, the second, he confirms by an oath, the third he reinforces by cursing and swearing. Sin's path is down an incline, sending one on with increasing momentum till the lowest depths are reached. The first shrill notes of the cock's crowing had no power to arrest his downward progress to ruin. Now, beaten down, the second crowing of the cock reaches him in the depths of his despair as a reminder of his Lord's prediction of his defection before the coming of a new day. It only intensified his agony of humiliation and shame. It only aggravated the enormity of his perfidy. "To complete his humiliation, it chanced that Jesus was at that moment being conducted, with his hands pinioned behind his back, through the court yard, on his way to the judgment hall of Caiaphas. He had heard those wild imprecations, that brutal abjuration; and when Peter paused conscience-stricken and looked guilty about him, he espied his Lord. Jesus had turned his head away and was gazing back at his faithless disciple. He looked on Peter, and that look broke Peter's heart. He muffled up his face in his cloak, hurried from the court yard and wept bitterly." (Smith.)

Peter's Repentance: It ought to be borne in mind in the beginning of our reflections on Peter's repentance that his denials were due to his weakness and not to his perversity. He did not enter the court yard with the fixed purpose to deny his Saviour and Lord. Judas' betrayal of Jesus was the result of a well formed purpose. He entered Gethsemane in the execution of a deliberate and well formed purpose to betray Jesus into the hands of his enemies. His betrayal was an expression of the wicked perversity of his heart. His act consigned him to everlasting infamy. Peter's tears were an expression of sorrow for the enormity of the sin of which he

was guilty. Judas' tears were tears of despair, from which there was no escape. The crowing of the cock, the herald of the coming of a new day sent to Peter's heart a pang of unutterable horror, driving him all the deeper into the black night, which had overtaken him. The shrill notes of the cock offered no alleviation of the terrible pressure of guilt that is rapidly sinking him to the depths of despair. But not so with that piercing gaze of his Lord. That soul penetrating look was not a look of wrath, charged with scathing fire of heaven, but one of sympathy and loving kindness, a reminder of those three years of untiring patience, sympathy, mercy, love and privilege which his Teacher, Lord and Saviour had lavished upon him. That look quickened the seared conscience of his unstable and impulsive disciple, whose self-confidence and rashness had brought him to ruin. The loving look of his Lord brought Peter to a repentance that needed not to be repented of, noted for its thoroughness, promptness and contrition.

### TWO MEETINGS

It was my privilege to spend ten days with Pastor Posey and the Spanish Department of the Coliseum Place Baptist Church, New Orleans, La., in a Spanish revival. These were wonderful days. The Lord blessed us with eight professions of faith and the work strengthened in general. Pastor Posey is very proud of the progress of the work which the church has assumed among the Spanish speaking people of New Orleans, this church being the only church which is making any definite effort to teach our Southern neighbors, who come to our shores. Bro. Isaias Valdivia, a young Chilean student in the Baptist Bible Institute, is in charge of this department of this church, and Mrs. Mahon is mothering it in a great way. She loves the Spanish people and they return her love in a great way. I was informed that there are more than ten thousand people in New Orleans alone who speak the Spanish language, and many of them are highly educated.

We have just closed an eight day revival here in Hernando. The pastor did his own preaching, while he had the very efficient help of Bro. W. W. Grafton of Eudora to help in the singing. Bro. Grafton did his work well and the people were highly pleased with his efforts. The people of the community were very loyal to a church during the week, and the Lord blessed us with a church revived, seven additions, three by letter and four by experience and baptism. All who joined were of age. With this number, thirteen people have united with our church since the first of January.

Jas. W. McGavock, Pastor,  
Hernando, Miss.

Newlywed (after the ceremony): "Dearest, do you really think that I'll prove a satisfactory mate?"

Mrs. Newlywed: "Oh, you'll do for a mate, all right. Now look me over and tell me what you think of your captain."

Thursday, April 28, 1927

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## East Mississippi Department

By R. L. Breland

## NOTES AND COMMENTS

Our brothers and sisters to the west of us are suffering sorely from effects of high water. Let us pray and otherwise aid them.

I was in Philadelphia last week and found the new pastors, Stephens and Davis, starting off well. The revival is in progress at the latter place, conducted by the pastor and his assistant, D. C. Hall.

Neshoba Church lost one of her best members when Bro. J. L. Viverett died on April 12. He leaves a wife, who is sister to Rev. N. A. Edmonds, and five fine children.

Pastor W. W. Grafton writes from his new field at Eudora, Miss.: "I'm well located and prospects good." He is assisting Pastor H. W. Shirley in his revival at Drew, Miss.

I passed the new Baptist Church building at Decatur while on my trip to east Mississippi. It is a beautiful brick veneer and has a number of Sunday School rooms. Pastor R. A. Venable and his good flock are happy. It is located right by the County A. H. S.

Clarke Memorial College, Newton, is closing one of its very best sessions in May. A large graduating class will get their diplomas. This good junior college has had a life and death struggle for existence, but we look for better days. Pres. H. T. McLaurin seems to be the man for the job.

I am glad to note that Rev. L. E. Hall is able to travel and preach again. He is no doubt doing much good through his preaching and writing. He says, "I am not going to retire." He is 80 and still at work. He is to visit Coffeeville in May.

It will do any Baptist good to read J. F. Lovel's book, "Today's Supreme Challenge To America" and Dr. Alldredges' book, "The Challenge Of Home Missions." They are master-pieces on Home and Foreign Missions.

## Elder Steven J. Tullos.

This is not an obituary, but merely a sketch of one of the early preachers of my recollection. I was a wee boy when I first saw this good man. He was only a licensed preacher then, but was ordained a few years later. He was the first preacher I ever saw ordained, and, though I was small, it made a very deep impression on my mind. Somehow the idea came to me then that I, too, some day would be a preacher.

It was possibly in 1880 when Bro. Steven J. Tullos was ordained. It was at Old Mt. Sinai Church in Neshoba County one Saturday. My

father and Eld. E. S. Clark formed the presbytery. I remember that he made a talk during the service and one sentence I remember yet. He was relating his Christian experience and said: "I was at Little Business School house and a protracted meeting was in progress and I felt the power of the Spirit operating on my soul, convincing me that I was a sinner." That, too, made an impression that has never left me.

He knelt in prayer with the rest of the congregation, but when the others arose he remained kneeling. The preachers laid their hands on his head and repeated some words in solemn tones that sounded like voices from far away to me. He then arose and the whole congregation shook hands with him and many were weeping. It was all very solemn to my young mind and I have always since had a deep reverence for preachers.

Bro. Tullos was never what might be called a "big" preacher, but he was a sound gospel expounder. I delighted to hear him preach. He was slow, as a rule, but plain and spiritual.

While he was serving as pastor of country churches no special efforts were put forth to pay the pastors, so Bro. Tullos was a poor man and hard run. It is said that sometimes when he returned to his home, after eating in the homes of his brethren where there was an abundance of good things to eat, he would weep when he sat down at his own table so poorly supplied. No one knows but those who traveled the road what those pastors in that far away day suffered. They laid the foundation of our present splendid work in poverty and suffering of which we know nothing. All honor to their blessed memory.

Many years ago, while yet a young man, this good servant of God passed to his reward. Had he lived he would have grown into one of the strongest rural, practically untrained preachers of his day; and there were some real good preachers in his day. We have them better educated and better trained today, but we have no truer, more zealous, or more sound in the faith than were these dear old men.

His good wife still lives at the advanced age of 85 years in the northeastern part of Leake County, Miss. May her last days be her best.

## Johnnie L. Viverett.

This good man, a member of Neshoba Baptist Church, departed this life April 12, 1927.

He was born in Neshoba County, Dec. 31, 1871, son of Jas. Viverett and Mary Ann (Walton) Viverett. He was married to Miss Lenora Edmonds, Dec. 30, 1894. Five children, all living, were born unto them.

He joined the Union Baptist Church in 1887 and was baptized by his Pastor, Eld. Jas. M. Moore. He was a consistent member here until he located at Neshoba, twenty years ago.

He was buried at Neshoba; his Pastor, Eld. E. Stephens, Eld. G. O. Parker, former pastors, conducted the services. His aged parents, wife,

five children and two sisters survive him. He was faithful to his church. Truly a good man is gone. May the Lord comfort the hearts of his loved ones.

R. L. BRELAND.

## Hickory.

We had our social April 2. The games carried out April fool in many ways. We had Christmas decorations and foolish signs over the room. Our Pastor, Rev. W. L. Meadows and a male quartet were our appreciative guests.

We have also ordered us some Intermediate B. Y. P. U. pins.

Sincerely,  
Harold Gallaspy, Cor. Secty.

## DESLOGE, MO.

Our annual protracted meeting closed Sunday night with 93 additions. Had with me Rev. E. C. Abernathy of the Fort Worth Seminary and a singer from there also, by name, L. E. Harrell. They were with us two weeks. The meeting started off fine and we were having conversions and additions, when they seemed to stop—right in the middle of the two weeks. We called for an all day of fasting and prayer at the church and after that conversions came in crowds again. We gave the visitors \$400.00 as they left.

Sincerely  
THEO. WHITFIELD.

She—"I saw the doctor today about my loss of memory."  
He—"What did he do?"  
She—"Made me pay in advance."  
—Baptist Observer.

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MONAGHAN MILL STORE, Dept. A, Greenville S. C.  
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A grandmother said to her little grandson: "Benny, I would not slide down that banister."

Little Benny: "I know you would not, grandma."—Waichman-Examiner.

## NOTICE OF DISSOLUTION

Of the Criterion Shoe Company, a Mississippi Corporation, Domiciled at Jackson, Mississippi

The undersigned stockholders of the Criterion Shoe Company, a corporation created and organized under the laws of Mississippi, domiciled at Jackson, Mississippi, desiring to surrender the Charter of said corporation, hereby call a meeting of the corporation to be held in the office of Fulton Thompson, on the second floor of the building 118 North Congress Street, Jackson, Mississippi, on the 16th day of May, 1927, to vote upon, for or against, the dissolution of said corporation, and if two-thirds of the said stockholders at said meeting shall vote for the dissolution of said corporation the stockholders shall further then provide for and authorize the institution of judicial proceedings to dissolve the said corporation as required by law.

L. Lewine.  
I. Lewine.  
R. K. Warnack.

## Save

A part of your income every month. Bank it with us and we will make your savings work for you night and day.

We pay 4% on Savings.

## The Merchants Bank &amp; Trust Co.

Jackson, Mississippi

J. M. Hartfield,  
President.

O. B. Taylor,  
Vice-President.

## MONUMENTS

Big commissions made selling Monuments. Our Commissions are better than other Companies offer. The retail prices on our monuments are also cheaper, making a saving to customer. Write for full particulars. Experience not necessary.

The Dixie Marble & Granite Co., Decatur, Georgia

## Mississippi Baptist Hospital

CORNER N. STATE & MANSFIELD

JACKSON, MISS.

This HOSPITAL is modern throughout. Every department is fully equipped.

Complete staff of capable Physicians and Surgeons. Graduate Nurses in charge of all departments. Patients have first Consideration.

WHEN IN NEED OF HOSPITAL SERVICE RESERVATIONS CAN BE ARRANGED FOR BY PHONING OR WRITING  
WAYNE ALLISTON, SUPERINTENDENT

## COLLEGE COLUMN

M. S. C. W.

## Membership Committee.

It does us good to see such a splendid meeting of the committee as we had April 18th. When we have twenty-three present with 123 visits reported, there is some work being done for our Sunday School, BYPU, and other organizations. The Y. W. A. committee had a peppy meeting this afternoon planning for the banquet on Wednesday night.

The ushers for next Sunday are, Mildred Gill, Bessie Mae Brown, and Willetta Kelly.

## Life Service Hand.

At the meeting on April 10, Neva Thompson, French Moore, Mildred Gill and Olga Fortenberry were appointed to think deeply and pray earnestly serving as a nominating committee to nominate new officers to be elected at the next meeting. We enjoyed an interesting report from the chairman of the group who had two valuable services at the jail on the previous Saturday afternoon.

Then we enjoyed the story of "The Happy Prince" given so well by Brunette Dean. Bertha McKay used the rest of the hour by talking on "Tracts". She explained how and when to use tracts in soul-winning—and she suggested that often times tracts have great messages and accomplished more in a very short time for the lost sinner than anything a soul winner might be able to do or say in a month.

"What Think Ye of Christ?" was the heart of the devotional in L. S. B. on Easter Sunday—this is the question that has met all people face to face through out all the ages. It is direct; it is personal and it faces you and me. The way and the place in which we shall spend eternity depend entirely upon our answers to this inevitable question. In concluding the devotional Martha's earnest desire was that each of us not be weakened by reading pagan ideas and customs of doubters and non-believers, but that we stand firm and hold fast to our true conception of the Real resurrected Christ.

Martha gave a report of the real efforts of the nominating committee after which these new officers were elected for next year:

President Bertha McKay  
Vice-Pres. Cecil Hamilton  
Secretary Olga Fortenberry

These girls have been active, earnest workers in the B. S. U. this year and we who go away feel sure of their consecration and strong ability to perform well their tasks of next year.

The different groups are still making visits and holding services at various places during the week. French Moore and Bertha McKay gave interesting reports of their groups who visited shut-ins last week.

We enjoyed again the story of "The Great Stone Face" given by Virginia Miller and Ayleen Eitel discussed how to hold services in

jails—she stressed the fact that one must have tact—and that she must be humble and come down to the level, when trying to deal and have sympathy with those in jail.

NEVA THOMPSON,  
Secretary.

## Another book.

Rev. C. G. Campbell, pastor of Norfield, has sent us a fine book for our library—"A Greatheart of the South," by Gordon Poteat. This is a marvelous story of a man who gave his all for missions.

## SOUTHERN BAPTIST SUMMER SCHOOL

A Summer School of Theology and Training School for Church Educational Directors and Religious Workers will be held at Ridgecrest, North Carolina, for eight weeks, running from July 5th to August 26th. This School will be a feature of the regular program of the Southern Baptist Assembly, operated by the Education Board of the Southern Baptist Convention.

The faculty of the School of Theology consists of:

Dr. B. H. DeMent, Dean of the School.

Dr. W. O. Carver, Secretary and Treasurer and Professor of Missions.

Dr. B. A. Copass, Professor of Old Testament Interpretation.

Dr. A. H. Newman, Professor of Church History.

Dr. J. E. Gwatkin, Professor of New Testament Interpretation.

Dr. J. W. Cammack, Secretary of the Education Board.

The Seminary at Louisville, the Seminary at Fort Worth, the Baptist Bible Institute and Mercer Theological Seminary provide the faculty, and will give full credit in degree courses for all work completed. In two months one may cover sufficient ground to receive four months' full credit in these institutions for the subjects taken.

The school is for both men-preachers and laymen—and women. Moderate rates may be had in dormitory or in cottages. Meals served at cafeteria. Detailed information may be secured by writing to any member of the faculty or to the Baptist Education Board, Birmingham, Alabama.

Ridgecrest, in the "Land of the Sky", is an ideal place for summer study.

—B. H. DeMent,  
Dean of Summer School.

## HILLMAN Y. W. A. (CLINTON) GETS FIRST AWARD

The friends of Prof. M. P. L. Berry of Hillman College are very much interested in the announcement that has come from the recent meeting of the Baptist Woman's Missionary Union Convention, held in Meridian, that the committee on posters made the award of first place to the Hillman Y. W. A. This Young Woman's Auxiliary has been an outstanding factor in all Christian work of the college for many years, but this year under the direction of Mrs. B. H. Lovelace as

counselor, and Miss Itzelle Cook as president, the organization has been unusually active. To Miss Bertha Warren Potts of Crawford and Miss Virginia Bickers of Florida, is due much of the credit for Hillman's success, as these two young women gave much of their time and splendid artistic talent to the development and actual work of making the poster. The committee appointed by the President of the Convention, Mrs. Ned Rice of Charleston, Mrs. V. E. Boston of Winona, and Mrs. Henry Broach of Meridian, said they did not have an easy time in deciding between the beautiful work done by the various Y. W. A.'s, but "Happy Homelike Hillman" will have the privilege of representing through their enlistment poster the Woman's Missionary Union of Mississippi, at the Southern W. M. U. in Louisville, Ky., in May.

## FROM THE PEW

Just a few dots from the pew would not be amiss in this day of modern preaching, so here goes.

The average "pewite" is looking at everything from a critical standpoint, hence is not in the spirit that would be of a helpful nature to the preacher, and we suggest that this state of the membership has largely to do with the low spirituality of the average church.

First we have Mr. or Miss "so and so" stage a show with their manipulation of the "wonderful" choir, putting on several specials which kill about 30 minutes of perfectly good time and usually brings the "pewites" to that happy state of perfect slumber. Then the preacher has the say for at least 20 minutes to break the bread of life to a "slumbering" congregation, which he proceeds to do by staging a platform show; getting in a reminiscent mood, carrying those that happen to be awake back to childhood days in a beautiful flow of eloquence. Sometimes he is sitting, sometimes kneeling and at other times wonderful facial expressions are exhibited as he swings in to his firstly, secondly, and lastly. The time is up and his sleeping congregation is aroused by the wonderful rendition of closing song "Asleep in Jesus" and we all go home. Me thinks the Devils laugh as they revel in their victory.

Oh, for Gospel preachers who are willing to spend the time necessary to really prepare themselves for the preached word and then proclaim it with no thought as to whether it is pleasing to the populace or not, and whether it's 30 minutes or one hour and thirty minutes. (Why don't some old time gospel preacher say Amen.)

Brethren the hour has come "when men will not endure sound doctrine", and we are laying it at the door of the preachers who are catering to the whims of the people rather than getting the voice of God and boldly holding forth Jesus Christ as the only remedy for sin.

"Awake preachers and shake off thy guilty fears".

(Signed) Old Timer.

## IN MEMORIAM

## Albert S. Meadow

On the morning of April 5th, Albert S. Meadow of Forrest City, Arkansas, fell asleep in Christ, and was buried at Shaw, Mississippi, the home of his boyhood, the following Wednesday.

Albert came of splendid Christian parentage, and dedicated himself to God in early life. He first joined the Cumberland Presbyterian Church, and later, united with the Baptist Church at Shaw.

No man, perhaps, loved singing better than Albert, and but few could excel him in that blessed service. The First Baptist Church of Forrest City was seeking his service as Choir Director at the time of his death.

He was happily married to Miss Addie Long in 1907, and to them one child was given, who with her mother, his father, mother, brother and four sisters, is left to grieve his departure.

The writer, assisted by Brother Muse of the Baptist Church, and Brother King of the Presbyterian Church, conducted his funeral in the presence of a great group of sorrowing friends, with special and beautiful music by those with whom he had so often labored in song.

May the comforts of infinite grace come to all the loved ones in this time of inexpressible grief.

—B. F. Whitten.

## W. W. BIRD

On March the 26th this good man passed to his reward surrounded by his family and loved ones. Brother Bird was sixty-seven years of age. He left a devoted companion, who had walked by his side for forty-five years, and nine fine children. A happier home I have never seen. He was a devoted husband and a faithful father. The children are all grown to manhood and womanhood and are worthy sons and daughters of noble parents.

Brother Bird joined Old Hebron Church at the age of eighteen and lived a faithful and consistent Christian life to the end. Some years ago he moved near Hattiesburg in Lamar County where he lived until his death. He took an active part in every activity for the building up of the community and set a good example by being himself a good farmer and hard worker. He was interested in good schools and could always be counted on to do his part here. As far as he was able he gave his children good school advantages. But his best work was perhaps in the Calvary Baptist Church, seven miles from Hattiesburg, and was one of its most faithful members. He was always in his place as a sympathetic and prayerful listener. He was always one of the first to respond whenever any call was made for financial help. He loved his Church. He loved his pastor. It has never been my privilege to have in my congregation a more loyal and faithful member. His funeral was con-

Thursday, April 28, 1927

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ducted in the Church he loved so well in the presence of a large congregation of friends and loved ones and his body was laid to rest in the Oak Grove cemetery to await the resurrection at the last day. The Grace of God be with his devoted and faithful companion and his fine children and may the influence of his noble Christian life live on until Jesus comes.

His pastor,  
W. S. ALLEN.

## OBITUARY

## Another friend is gone.

Mrs. Ella Ferguson, widow of the late Senator Ferguson, of near Learned, has answered the great call. Her death came as a great shock to her family and friends, as she was ill but a short time, only a few hours.

Mrs. Ferguson was sixty-five years old. She became a Christian in early girlhood and united with the Baptist Church and very seldom missed a service. She was one of the oldest members of the Salem Baptist Church.

Mrs. Ferguson was one of the happiest Christians I have ever met. She always found time and convenience, however short the conversation, to speak about the wonderful Savior, whom she trusted. One of her favorite subjects was Heaven. Time after time while in her home, I have listened with interest to her conversation about Heaven, its joys, its beauties, its glories, and most of all, of meeting her Savior, in whose presence she expected to find that fullness and completeness, for which she longed. She had caught a clearer meaning of Paul's desire to depart this life and be with Christ. These conversations gave me a greater interest in and a deeper appreciation of the hope of Heaven. I am convinced that the fondest hopes and highest faith are nothing in comparison with the blessed reality which she now enjoys.

Mrs. Ferguson maintained a happy disposition every day. I never saw her without a smile and a cheerful greeting. Many times she has lifted a burden from my heart. She would bring a bouquet to every service, and never fail to say how much she enjoyed the service. What consideration! What thoughtfulness! What encouragement!

Mrs. Ferguson has lived her life well. She lived a beautiful devotion to Christ; her life was a living example of what joy and happiness the Christian faith can bring to the individual. She gave the world seven children, six of whom she leaves to serve in her absence.

We keenly feel our loss, but our loss is her gain. May the same type of Christian faith which characterized her life steady and consecrate the lives of her children in these hours of sadness.

Her Pastor,  
R. A. LANGLEY.

## INTERMEDIATE COLUMN

A letter from Miss Lee says that Mississippi must remember that she is to have FIVE Standard Departments this quarter. The following

departments have entered the race: Columbia, Tupelo, New Albany, Vicksburg, Columbus, Philadelphia, Greenwood, Kosciusko, First Meridian, Jackson, First and Griffith Memorial, Hattiesburg, First Laurel, First, Aberdeen, Pontotoc. If you department wants to join the ranks of the first departments in the state, send your name in. We need recruits.

Mr. Denman of Greenwood writes: "My department got so much out of the convention that it put PEP in it. I have one class applying for standard, others will soon. Besides the percent has pulled up from around 40 to 75 percent so naturally I am tickled and if there is any chance we will report our department standard next quarter."

A STANDARD DEPARTMENT is a BETTER department. A better department means better boys and girls. If you love your boys and girls you will work for a standard department.

Read the Intermediate page in the Builder. The Sunday School Board will send a free copy of the Builder to the pastor and the superintendent for three months. Try it. It is spring tonic.

Columbus is proud of three standard classes this quarter. One class of girls was 100 per cent for the entire month of March. Does it pay to work toward the standard? Yes, yes, yes! New pupils are discovered that have been overlooked, absentees almost forgotten are returned to the class, the active pupils are bubbling over, the indifferent pupils take an active interest in the work of the department. Try working for the standard this quarter and see if it is not good medicine.

## SOUTHWIDE GOALS

STATE	Dept's.	Classes
Alabama	6	24
Arkansas	4	18
Florida	2	10
Georgia	8	32
Illinois	2	8
Kentucky	4	24
Louisiana	9	36
Maryland	1	4
Mississippi	5	30
Missouri	4	16
New Mexico	2	8
North Carolina	6	30
Oklahoma	4	24
South Carolina	3	16
Tennessee	7	46
Texas	9	54
Virginia	4	20
	Total	80 400

Will you try to take your part of the 5-30 that Mississippi will have?

Remember the 9:00 o'clock hour when we pray daily for Intermediate work.

Dr. J. J. Wicker reports that the churches of Richmond, Virginia have just closed a two weeks simultaneous evangelistic campaign, resulting in nearly 1,500 additions to the Baptist churches. Dr. Wicker will

attend the Southern Baptist Convention and may be found in the Hotel Kentucky where he will be glad to see any brethren contemplating a tour to the Holy Land this summer. He will lead a fine Christian Cruise to Bible Lands.

## Monthly Class Business Meeting

Nothing will stimulate a class as much as having a good live class meeting once a month at the home of teacher or one of the pupils. Other splendid results may accrue. Miss Biby tells of a class in East St. Louis that met in a pupil's home and in the opening of the meeting the pupil prayed for his home and for his parents. The father and mother could not sleep and they got up and read the Bible and prayed. The father was saved and the mother brought her letter into the local church.

The president presides and there is an opening worship, using perhaps the class song. The reports of the last meeting and old business follows. Since the president and the teacher have already discussed the new plans before the meeting, the president is able to bring up the new business, which might be some of the following things:

Plans to reach class goal in attendance and grade.

Plans to make class room attractive.

Plans for service activities.

Plans for social activities.

Plans to bring up weak points.

Plans for parent teachers meeting.

Plan to take written exam.

Discuss promotion with honor.

Discuss and work on the standard.

Honor rolls.

Opening programs.

Close with prayer.

Of course not all these things will be done in anyone business meet-

ing. A social period will follow this thirty minutes of business and sometimes the class may work on some hand work, as the making of maps, scrap books for the hospitals or for the Cradle Roll Department, working on a class book, making toys for the orphanage or making vases and flowers for the department or to beautify the other departments of the Sunday School. Very light refreshments may be served, but a snappy good time is a prime factor in making the meeting a success.

For 25¢ you can get a handy little "Kit" which is a folder of good games, etc. that comes out once a quarter through the year. Order from Church Centered Recreation Association, Lynn Rohrbough, Chicago, Ill.

## FAYETTE

The ladies of the Fayette Baptist Sunday School have formed an organized Woman's Bible Class with twenty-one members.

The class name is T. E. L. (Timothy, Eunice and Lois). Officers were elected as follows:

President, Mrs. Lofton

First Vice-Pres., Mrs. Eldridge

Sec. Vice-Pres., Mrs. C. E. Arnold

Third Vice-Pres., Mrs. Mullens

Secretary, Mrs. Field

Treasurer, Mrs. J. E. Arnold

Reporter, Mrs. Hicks

Teacher, Mrs. Stewart.

April 12, 1927

Mrs. O. J. Hicks, Reporter.

LAND FREE if planted to bananas. Bananas bear a full crop the second year. \$5.00 monthly will plant 50 acres, which should pay \$1,500 profit annually. Reliable Companies will cultivate and market your bananas for 1-3. Bananas ripe every day and you get your check every 90 days. For particulars address Jantha Plantation Co., Empire Building, Black 768, Pittsburgh, Pa.

# church comfort

Year 'round comfort is the happy lot of the congregation which gathers in a church heated and cooled by the Moncrief Heating and Cooling System.

In the winter the church is warm and cheery 1½ hours after the fire is lighted.

In the summer a giant fan keeps cool, sweet, fresh air in constant circulation through the building.

**Free, Scientific Engineering Service**

For one purpose—to serve your church—we operate a FREE CHURCH SERVICE DEPARTMENT. Authorities on church heating and ventilation are in charge. These experts have saved other churches thousands of dollars. They will help your church cut its building costs by designing a scientific and economical heating and cooling system. Surely if you are at all interested in saving your church money you will write for full information about this Free Service.

**Moncrief Furnace Co.**  
Atlanta, Georgia

## COLLEGE COLUMN

## BLUE MOUNTAIN COLLEGE

## NEWS

## Election of B. S. U. Council

At a student body meeting Wednesday, April 20, the following girls were chosen to constitute the B. S. U. Council for next year: President, Martha Gates, Rolling Fork; Vice-President, Martelle Leake, Tupelo; Secretary-Treasurer, Ruby Talbot, Ashland; Y. W. A. Director, Louise King, Senatobia; B. Y. P. U. Director, Fannie Lynn Gamblin, Kosciusko; Epworth League Representative, Dorothy Smith, Iuka; Sunday School Representative, Betty Eastland, Doddsdale; Chorister, Katherine McMillin, Louisville; Junior Class Representative, Daisy Dean Herring, Hammond, La.; Sophomore Representative, Elizabeth McLemore, Meridian; Floraine Porch, President of the student body, will also sit on the Council. Blue Mountain does not offer a more splendid group of girls. There is no doubt but that every girl will accept her responsibility as a member of this council with all seriousness and earnestness. As a result, the religious work of the campus will be well organized and fostered.

## B. S. U. Banquet

With much enthusiasm and anticipation, we are looking forward to the coming of April 29, on which evening the annual B. S. U. banquet will be. Many and varied plans have already been made for the entertainment of the evening. Dr. John L. Hill, whom we love and admire so much will be the principal speaker of the occasion. If the banquet should bring no other element of good save that which will be wrought through the coming of Dr. Hill and through his message, it would be one grand success. Not one of us can forget those soul-stirring messages of Dr. Hill. He knows and loves young people; he believes in us. That's why we love him so much.

As guests at the banquet, we are happy to welcome the B. S. U. Council of A. & M. College who will come to Blue Mountain for the banquet, remaining over with us for a day or two. May their visit be so pleasant that they will desire to return to our campus.

## New Experiences

One phase of college activities in which other colleges have participated, but in which Blue Mountain college had never entered, had its birth in our college last year when A. M. C. contested with Union University in a debate on B. M. C. campus. The first experience proved so desirable that Misses Mary Ricks of Memphis and Elizabeth Brame of Yazoo City went to Jackson, Tenn., to represent B. M. C. in another debate with Union University, Thursday evening, April 20. Representatives from Louisiana Baptist College will come to Blue Mountain to compete in a debate, B. M. C. being represented by Misses Jacqueline Senter and Virginia Gary. We are sure that in each case the girls will crown B. M. C. with laurels of victory.

## Prayer Meetings.

Under the supervision of Elizabeth McLemore, a Y. W. A. Circle Leader, a unique prayer-meeting on third floor Lowrey is being fostered. The girls are taking a trip around the world. Each room has taken the name of some country, in which there are missionaries, and as the service goes from room to room they pray for the work and missionaries of the country, which that room represents. These floor prayer-meetings are vital a part of the college life as the noon-day services and as indispensable.

## Honor Roll

The following girls have made 100 percent on all religious work for one month:

Elizabeth Bradley, Grace Chisolm, Rosalie Catchings, Sebelle Gates, Mildred Kelly, Lavelle Lewis, Bess Landrum, Katherine McMillin, Clara Moore, Gladys McElune, Caroline Madison, Elizabeth McLemore, Ruby Moore, Grace Murray, Elsie Nicholson, Eva Pierce, Margaret Pierce, Estes Rackley, Lovie Rutherford, Erma Shields, Agnes Sullivan, Edith Sullivan, Mary Tatum, Nell Thompson, Grace Lowrey, Helen Thornton, Melba Worthen, Zelva Wasson, Edna Wolfe, Maude Alice Yeatman, Mae Carl and Leila Mae Hammert, Louise Meir, Mildred Parks, Nannie Bell Russell, Ruth Thompson, Esthma Walker, Elizabeth Dailey, Fannie Lynn Gamblin, Crystal Klutts, Mildred Ruth, Evelyn Stinson, Rivers Smith, Eula Treadway, Carma Thompson, Mattie Mae Viverette, Evelyn Burrows, Lorene Kennedy, Grace Saddler.

## AN INCENTIVE TO LIBERALITY FURNISHED BY THE SEVENTH DAY ADVENTISTS

By Richard H. Edmonds

(That fine Baptist layman, Mr. Richard H. Edmonds, always on the alert for good news, especially those that may provoke the Baptist brethren to greater excellence and proficiency, at the request of Secretary B. D. Gray, has written the following about the liberality of the Seventh Day Adventists. What a mighty advance forward Southern Baptists would make if they were to come only in sight of these devout and liberal Seventh Day Adventists! We could remove our debt in sixty days and enlarge our work one hundred-fold in twelve months.—B. D. G.

"As of interest to other denominations in the South I send you an extract from a letter written by a distinguished mining engineer, an Episcopalian, who was recently advised by his New York physician to take a rest treatment at one of the hospitals owned by the Seventh Day Adventists of this country. My friend was so much astonished at the way in which the hospital was run and the spirit of religion which prevailed everywhere, that at my request he made some inquiry as to the work of the Seventh Day Adventists. The information that he gathered in regard to the amount of money given by these people in proportion to membership rather puts to shame the work of other denominations.

In the course of his letter to me on the subject my friend said:

"I shall anticipate whatever Mrs. —— may care to write you about the Sanitarium, with a few words to advise you that this is the Seventh Day Adventist Communion. They are a sect of men and women living devout lives, singing praises to God, and giving abundantly of their substance to promote the Lord's work. They seem to be eternally giving. They are the most persistently enthusiastic missionaries that I know.

Their total membership amounts to 238,657 persons. This small body of Christians gave for missions the sum of \$3,344,723 in 1925; other special offerings, \$1,530,407, in addition to which they paid a tithe (one-tenth) of their earnings, which amounted to \$5,466,431. As if this were not enough, they gave through their Sunday Schools for general Gospel work and missions \$1,584,411 in addition to all that had been donated through what they call 'church work.' That makes a grand total of \$11,925,972, or almost \$50 per capita. There seem to be few men of wealth among them, and that argues a rather evenly high grade of earning capacity, and a liberal spirit. I have not the statistics of other churches before me, but I believe that figure is exceptionally high.

They hold two principles in regard to sanitariums and hospitals. First, they believe that the sanatorium is essential as a center of right culture for right living. In the next place, they hold that it is doing the Master's work to offer healing; it is to follow His example. Then the hospitals aid in preparing men for the medical missionary field. Finally, the sanitariums and hospitals afford a means of livelihood to the church members. At the same time, association of schools and colleges with these institutions, enables young men and women of scant means a chance to gain an education. It seems to me admirable. It

is a solace to patients to come where there is so strong a religious influence permeating all that is done for their welfare."

"If it were possible to induce the people of other denominations to give even with one-half such liberality, all of the indebtedness of the various Boards of the Southern Baptist Convention and the Boards of other denominations could easily be wiped out, and a great increase in missionary activities at home and abroad could be made."

## BRANTLEY, ALA., MEETING

We closed at Brantley, Ala., April 22nd, a ten days' meeting, in which we had many tokens of God's presence and leadership. Rev. E. H. Garrott, formerly of Mississippi, is the popular pastor at Brantley, and is doing a constructive work there. Brother John O. Beall, of Samson, Ala., led the singing. Brother Beall is not only a fine singer and choir leader, but is withal a consecrated Christian gentleman and soul winner. He has been leading the song services in revival meetings for several years, working in Alabama, Georgia, Florida and the Carolinas. He is splendid help in meetings.

Twenty-three accessions were welcomed into the local church and the membership were led to a higher plane of living and service. This pastor held a meeting with the Brantley saints last year, and was some years ago pastor there; hence, he found it very gratifying to go back to them for this meeting. The fellowship with Pastor Garrott and Sister Garrott and Brother Beall was delightful and profitable, indeed.

Rev. J. N. McMillin, of Louisville, Miss., will do the preaching for our meeting at Shubuta, beginning Wednesday night following the fifth Sunday in May. We ask the prayers of God's people everywhere for the Shubuta meeting. We long for the manifest presence and leadership of the Lord with us.—H. D. Wilson.

## HILLMAN COLLEGE

## FOR YOUNG LADIES

Located at the center of Baptist influences of Mississippi. Twenty minute drive from the state capitol. A school which has stood the tests of time and is getting better recognition now than at any other time during its 74 years of history.

Directors of both Piano and Voice have had extensive training in America and Europe. For several years there have been more applicants than could be accommodated in the dormitories.

Write for catalogue.

M. P. L. BERRY, President,

Clinton, Miss.

## A GOODFELLOWSHIP

## TOUR OF EUROPE

Independent party. Not an ordinary commercial tour. Led by Dr. Arch. C. Cree, Secretary-Treasurer, Georgia Baptist Convention.

Tour Policies "Friends and their friends". Comfort without extravagance. Economy without cheapness. Visit only worthwhile places.

The Director He was born in Europe, has toured twenty nations and he personally conducts the party.

Write To ARCH. C. CREE, Palmer Building, Atlanta, Georgia.

Sail June 17. Return August 20.